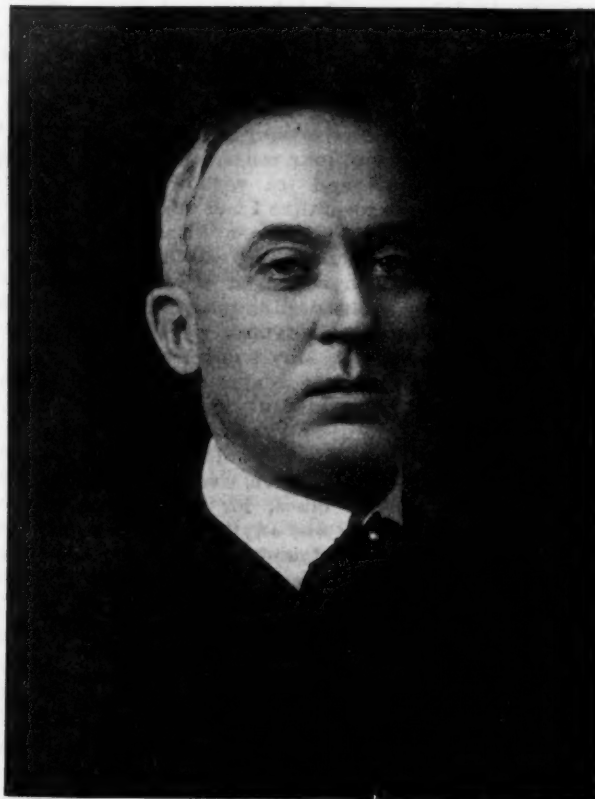


# Zion's Herald

WEDNESDAY, MAY 30, 1906



GOVERNOR COBB OF MAINE

(See page 677)

## The Field Secretary's Corner

LIVERMORE FALLS, ME., where I spent Sunday, May 13, is a growing and prosperous town on the east side of the Androscoggin. During the past few years especially it has had a steady growth, and its magnificent water-power is being rapidly utilized by several great manufacturing concerns, chief of which is the International Paper Company, which also has a large plant at Rumford Falls. Like the latter place, this great power has for many years gone to waste, lacking the enterprise and capital to improve it. Several great mills on either side of the river are now in operation or in course of erection, the business of the town is steadily increasing, many new houses are being erected, and an air of prosperity is manifest everywhere.

Originally Livermore Falls constituted a part of Livermore, under a grant made by the General Court of Massachusetts in 1771 to the heirs and assigns of certain persons, for services rendered in the expedition against Port Royal during the French and Indian War. The first settler in this section was a Mr. Coolidge, who, in 1779, made a clearing and built a log house on the side of Moose Hill in the northeast corner of the town. Others speedily followed, and in 1791 a grist and saw-mill was erected at Rocomeka—or Rocky-mico, as it is sometimes spelled—now Livermore Falls, under the direction and superintendence of Elijah Livermore, one of the original proprietors of the grant, and one of the first settlers on the west side of the river. The natural advantages at this point are such that it seemed an ideal spot for the enterprise, with an abundance of water power.

The iron materials for this mill were obtained with much labor and expense, the crank for the saw-mill being of English make, and was brought from Gardiner by way of Pondtown (now Winthrop) to Wayne, then Littleboro. The roads were rough, but recently surveyed, obstructed by fallen trees and logs, and crossed by unbridged streams. By rude dray it was conveyed to Wayne, and then taken by log canoe across the pond, and down the outlet to the Androscoggin, then up the river to the foot of the rapids, some sixty rods below the site of the mill. At this point the ground was swampy and difficult to cross, and they puzzled a long time over the problem as to how to get it across, and up to the mill site. The crank weighed 211 pounds; but Elijah Stevens, one of the crew, finally solved the difficulty by raising it, with the aid of his fellows, to his shoulders, and, wading across the swamp, bore it up the hill to the spot where it was wanted. Deacon Livermore tended the mill for a time, and it is said that once when a customer jokingly remarked that he was "glad they had a deacon for a miller, as it was necessary for a miller to be an upright man," the deacon replied that "any common man could be a deacon, but it took an honest one to be a miller." The first track made for a road was in 1795. This was roughly laid and unsupplied with bridges, the settlers carrying their grist to mill on their shoulders or on horseback, wheels being a luxury of conveyance unknown to them.

The Methodist itinerant early found his way into this section, the latter decade of the century witnessing the meteor-like flight of that tireless apostle of Methodism, Jesse Lee, as he crossed and re-crossed the "Province of Maine." Feb. 11, 1794, Lee preached at Fayette, and at Livermore the following day. A church was built in the

latter town about 1804, and the old building is still standing, a melancholy reminder of the early days of Methodism. Livermore Falls was at first included in Livermore Circuit, and later in Fayette Circuit. The first quarterly meeting appointed at the Falls was in 1815, and was held in a barn. In 1842 a meeting-house was built at Stone's Corner in East Jay. In 1858 a society was organized at the Falls, meetings being held for a time in Rocomeka Hall, and afterward in the schoolhouse. In 1866 the present church was erected, and for forty years has served as a house of worship for a prosperous society, which has at length outgrown its quarters and begun to plan for a new and more commodious edifice.

It seems unfortunate that Livermore Falls should have such miserable railroad connections. Going or coming east, one can connect with but one train a day; hence, missing the 9.15 A. M. train at Waterville, I found myself stranded in the latter place, and was informed that "the next train for Livermore Falls is at 9.15 Monday;" and in spite of the most careful study of the time-table, I could find no possible way to reach my destination. Could I have reached Lewiston, I might have done so, but no train left for Lewiston till afternoon, too late for the train for Livermore Falls. But ZION'S HERALD seldom gets left; so at 2.15 I took the train for Readfield, then drove by stage to Kent's Hill, a distance of four miles, where I had a pleasant call and tea with President Berry. In the meantime I had telephoned Mr. Howard, the pastor at Livermore Falls, of my dilemma, and was here met by a team which conveyed me another twelve miles to my destination. But I got there—as ZION'S HERALD always does! But such a drive! May I never take another like it! These Maine roads have been something dreadful the past six weeks; and it rained all the way, to add to our discomfort. What would otherwise have been a lovely drive, over the hills and around the lakes, for which this region is famous, was anything but that, as we splashed and floundered along until, after about three hours, the lights of Livermore Falls gleamed through the darkness ahead. It was a nightmare—but we got there! And after a good night's rest and two splendid services the next day, it was forgotten.

I had two excellent congregations on Sunday. A splendid choir, both morning and evening, led the singing, which was exceptionally fine. The atmosphere was charged with spiritual fervor, and it seemed like an old-fashioned camp meeting. I have never heard the "Glory Song" as I heard it sung that night. I was greeted cordially, and received a gratifying response to my appeal for the HERALD, which has always had many stanch friends in this church. Rev. George C. Howard, the pastor, is one of the younger men of the Conference. He is now on his second year, and is greatly beloved by his people, and, being a loyal supporter of the HERALD, he gave me most cordial co-operation in the canvass. During the day 16 subscriptions came in, while in the canvass which followed 45 more were secured, giving us a list of 61 new subscribers, a record thus far surpassed by but one church in New England—Norwich, Conn.—and the latter is a much larger church. Livermore Falls thus becomes the banner church in the State of Maine, and second only to the one mentioned; while in por-

portion to the membership it takes precedence over all. With the 20 subscribers already on the list, they now have no less than 81 homes into which ZION'S HERALD comes every week—a fact which must mean deeper devotion, greater loyalty, and a more intelligent grasp of the great spiritual verities for which our church stands, in the years to come.

Livermore Falls is about to build a new church. The old church is to be moved to a new lot and made into a tenement house, while on the present lot, which is one of the best in town, a beautiful new edifice will be erected, at an estimated expense of some \$15,000. Plans are already in hand for a building with all the modern conveniences for church work, including a new pipe organ, costing \$3,000, the gift of an elect lady of Holliston, Mass., formerly a resident of Jay. This will then give them one of the best-equipped and most up-to-date churches in this section and a commanding influence in the community.

Among others whom I met in my canvass was Mrs. Eaton, whose husband was one of the original promoters in the building of the present church. She is now 86 years of age, and has been for many years a subscriber to the HERALD. Mrs. Eaton has subscribed \$1,000 for the new church. I also called upon Mrs. Foster, the widow of Rev. W. H. Foster, for many years an honored member of the Conference and at one time pastor of this church. Mrs. Pettengill, a niece of ex-Governor Garcelon, is also a long-time member of the church, and to an article written by her father I am indebted for many of the facts concerning the history above.

Another is Mr. A. D. Brown, for thirty-six years a class-leader, who has had the HERALD in his family from the beginning, which may perhaps account for the fact that his whole family of four sons and one daughter are all in the church. Mr. Brown's father before him was a class-leader also, while one son is now superintendent of the Sunday-school and the daughter is the organist of the church. A brother told me in Augusta, the other day, that the HERALD had been in his family from the first number, and that, with a family of nine children, every one of them was in the church before he was twenty one. Whatever may be the relation of the church paper in both of these cases, it is certain that the paper has a marked influence, oftentimes, on the lives and character of the children as they grow up.

I was entertained in the charming home of Dr. Rand, a promising young physician, who has already taken a foremost place in his profession. A graduate of Boston University, he is a loyal Methodist and an active worker in the church. He is the leader of the large chorus choir which rendered such splendid music on Sunday. With his mother and sister he gave me most cordial welcome, and I greatly enjoyed my stay in their home.

F. H. MORGAN.

36 Bromfield St., Boston.

### "SUMMER HOMES" IN BERKSHIRE HILLS

Along the Boston & Albany R. R.

A 48 page descriptive and illustrated folder is now being distributed by the Boston & Albany R. R., calling attention to Summer homes and hotels in the Berkshire Hills and other sections along that line. It contains a list of private farm houses, with rates, location, etc., and is beautifully illustrated with views of hills, streams, stage roads, etc. Copies may be secured on application to agents or the undersigned.

R. M. HARRIS, City Agent,  
366 Washington St., Boston, Mass.



# Zion's Herald

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## ZION'S HERALD

CHARLES PARKHURST, Editor

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### Mr. Hughes on Insurance Methods

AT a banquet held last week by the National Life Underwriters Association in New York city, Charles E. Hughes, who spoke as an expert investigator, made the first formal utterance on the subject of insurance since the Armstrong Committee report was sent to the Legislature. The one fundamental question presented to the committee, according to Mr. Hughes, was as to the control of the great insurance companies, which, according to the law of their being, are not autocratic or oligarchic, but democratic; and nothing is of more importance than that every one connected with the administration of a mutual company should first and always realize his responsibility to the policy-holders, who are the beneficiaries of the work. It has been the endeavor of the committee to put the insurance business on its own footing, to divorce it from other businesses with which it has no relation, and to establish it upon a proper foundation. One of the great sources of wrongdoing has been ambition for financial power. There is no reason why the life insurance companies should be banded together in a systematic effort to control a large part of the legislation of the State, or why, for fear of mischief through legislation, there should be an oblique approach to legislators. The Armstrong Committee has also sought to promote economy of management. "The interests of the life insurance agents must square with the just rights of the policy holders. The cost of obtaining new business must be measured by what reasonably can be expended for that purpose." Addresses in a similar vein were made by Justice Morgan J. O'Brien, Rev. Dr. Donald Sage Mackay, and Haley Fisk.

### Burton Decision Reaffirmed

THE U. S. Supreme Court, by the decision of six Justices to three, has affirmed the rulings of Circuit Judge Vandeventer in the trial of Senator Burton of Kansas, the effect of this finding being to require the enforcement of the sentence of imprisonment and the payment of a heavy fine for alleged violating

of the law directed against a senator or member of the House of Representatives acting as attorney before the Executive Departments of the Government. The decision is particularly interesting because of the large array of legal talent in the case, and the ingenious argument advanced by a Topeka lawyer that the Senate is the judge of the qualifications of its own members and that Congress could not take from them their constitutional character as senators. The six Justices, in an opinion written by Justice Harlan, held that the violation of law is one thing and the action of the Senate in determining whether a man is fit to be a senator is another. The result of this second appeal to the Supreme Court has been much discussed among senators. Senator Burton's term expires on the 4th of March next.

### Gospel Fragment Found

DETAILS have come to hand relating to the finding recently, among the ruins of Oxyrhynchus in Egypt, of a fragment of vellum supposed to be a lost gospel, which is now in Queen's College, Oxford, and over which much controversy is likely to arise. The fragment is worm-eaten, but perfectly legible, being written in Greek characters almost microscopically minute. It contains about 300 words, and describes a visit of Jesus with His disciples to the Temple at Jerusalem and their meeting with a Pharisee, who reproaches them with their failure to perform the necessary ceremonial of purification before entering the holy place. Jesus makes a crushing reply, contrasting outward with inward purity. The whole incident is quite different from anything recorded in the Gospels. The fragment is remarkable for its cultivated literary style, the picturesqueness and vigor of its phraseology (which includes several words not found in the New Testament), and the display of a curious familiarity with the topography of the Temple and Jewish ceremonies of purification. The question of the nature and value of the gospel to which this fragment belongs is likely to provoke much controversy.

### Henrik Ibsen Dead

HENRIK IBSEN, the Norwegian poet, dramatist and philosopher, who died last week, was born at Skien, Norway, in 1828. Even when a boy he wrote remarkably mature and thoughtful literary compositions. His first drama was "Catiline," which represented that much-maligned Roman as a political idealist, the foe of wrongdoers, and the friend of the oppressed. Ibsen's career represented from that time on a sheer triumph of intellectuality and moral purpose against conventionality and hypocr-

isy in life, and in favor of truth, manly courage, and real art. In his later days he took up the work of a social philosopher, the burden of his writings being the duty of individual independence and of frank and honorable living before the world. He was constructive as well as iconoclastic, and while he uttered his warnings relentlessly against shallow culture, cowardly moral teachings, superficial religious practices and loveless marriages, he vigorously contended for such high objects as the rights of the working people, the rights of women, the spreading of democracy, and the disestablishment of privilege. Among his publications translated into English are: "The Emperor and the Galilean," "Nora, the Lady from the Sea," "The Pillars of Society," "Prose Dramas," "Little Eyolf," and "The Master Builder." His art was worthy of so serious and masterful a mind, and in all his work his earnest sincerity was most marked.

### Alleged "Cure" of Lepers

THE Board of Control of the Louisiana Leper Home, in a report submitted to Governor Blanchard last week, announced that a definite cure has been obtained in three cases of leprosy. The cures are mentioned in the reports of Dr. Hopkins, visiting physician, and Dr. Isador Dyer, consulting physician. The patients have been discharged. It is said that the disease of leprosy continues to spread in Louisiana. There are evidences of a recent outbreak of the dread disease, and there are yet certain centres of infection that are to be investigated. In some instances the disease has been carried to non-infected points by patients who escaped from the Home. It is not to be accepted as necessarily true that in the three cases mentioned a cure has been effected, and the discharge of the patients, at least from some sort of surveillance, was a hasty step. Leprosy has more than one phase, and before the alleged cure is accepted as genuine, it must be scientifically demonstrated that the patients said to be cured really had the disease, and it should be shown in what form they had it. Moreover, the cure must be submitted to a time test covering a long period. If a real cure for real leprosy has been discovered, the announcement will be hailed with joy, for the sake of many now hopeless sufferers; but for the sake of the community at large, suspected lepers should not be released from custody on hasty surmises that they have been cured.

### Gas Engines for Large Vessels

THE "explosion-motor" using gas or gasoline has had such a remarkable success in connection with the development of automobiles and motor-boats, that the question is being raised by experts,

such as Sir William White, whether these motors are not destined to play a most important part in marine engineering on a large scale. In driving a boat of any considerable size with an explosion-motor, however, hardly more than the principle of action remains the same, the details of the machinery for producing the combustible gas or vapor, and of that for utilizing it, being entirely different from those of smaller powered boats with which the public is familiar. The first vessel fitted with a gas engine and producer to run in the open sea was the "Emil Capitaine," named for her inventor, a French engineer — a boat of 16 ton displacement, which ran at an average speed of ten miles per hour for ten hours, on a consumption of less than 412 pounds of anthracite coal. Many tugs and other vessels are now being run by gas engines on Continental inland waters, including large river barges of 200-ton carrying capacity, and various canal boats. Engines of 500 horse-power, and even of 1000 horse-power, are building in England for marine use, and a 7,000 ton cargo steamer, now under construction, is to be run in that way, it being calculated that the use of gas-engines in the vessel will save 13,000 cubic feet of cargo space. The necessity for stopping at intervals for cleaning, which could not well be done at sea, is said to have been obviated to a considerable extent in these engines.

#### Important Action by Presbyterians

THE long struggle over the question of a Prayer-book was settled, May 23, in the Presbyterian Assembly at Des Moines by the adoption, by an overwhelming vote, of a compromise report which in effect approves the Prayer-book prepared by the special committee appointed for that purpose, but strikes out from the title-page the clause, "By the authority of the Church." This action is regarded as a marked victory for Dr. Henry Van Dyke, who is said to have devoted, at great pecuniary cost to himself, a great deal of time to the congenial task of preparing formularies which might serve for generations to express the devotional aspirations of the church. The debate over the Prayer-book waxed very warm at times, and it was only after a general exchange of electric speeches that the compromise action was taken. The Assembly voted to try to raise \$1,500,000 for the cause of foreign missions. It also adopted resolutions condemning the Mormons and polygamy. It refused to displace the King James version of the Bible from use in the churches. As the climax and conclusion of long discussions and negotiations the much-desired union with the Cumberland Presbyterian Church and the Presbyterian Church (North) was consummated last Thursday, when Dr. Hunter Corbett, the Moderator, said: "I do solemnly declare and here publicly announce that the basis of reunion and union is now in full force and effect, and that the Cumberland Presbyterian Church is now reunited with the Presbyterian Church in the United States of America as one church." Immediately the great ecclesiastical assemblage broke into a storm of applause, and the rejoicing was practically universal,

only two commissioners having voted, as they claimed "conscientiously," in the negative. The application for an injunction to restrain the union, which was made by a few stiff Cumberland conservatives, was denied by Judge Johns at Decatur, though it is said that an appeal will be taken to the Supreme Court of Illinois. Ecclesiastical proceedings are generally complicated by legal red-tape, and it remains to be seen whether the rejoicing of the commissioners at Des Moines was premature or not. But if there is finally found to be no legal obstacle in the way, general satisfaction will be felt in all denominations over this newest consolidation of ecclesiastical interests that always ought to have been one. Unanimous and very pronounced action was taken, justifying the exclusion of the Unitarian body from admission to Church Federation on account of disbelief in the deity of Jesus Christ.

#### Douma Demands Refused

PREMIER GOREMYKIN last Saturday, in the Tauride Palace at St. Petersburg, read to a crowded house a reply to the address from the Douma to the throne, which was unexpectedly firm in tone, and practically denied every important request of the new Parliament. The speech was almost a complete *non possumus* to the Douma's demands, reiterating that while certain individuals might be released who have been confined by administrative order, a general amnesty is impossible; refusing to abolish the Upper House, or Council of the Empire; and denying that there can be any forced expropriation of land, thus negating the agrarian aspirations. The distribution of some of the appanages of the State domains was, however, approved, and a broad outline for popular education was outlined. The revision of the tax laws and the institution of political liberty were also promised. The address was received with great disappointment by the Douma, and M. Roditcheff, the leader of the Constitutional Democrats, followed in a speech in which he bitterly denounced the Ministers and demanded that they give way to a responsible Ministry chosen from the people's representatives. The spirit of discontent and revolution is spreading in Russia, especially among the workingmen.

#### Work of Congress

THE Senate last week passed the legislative, executive, and judicial appropriation bill, carrying a total of \$29,815,259; unanimously adopted a resolution directing the committee on Privileges and Elections to investigate the legal effect of the Supreme Court decision against Senator Burton; and passed the immigration bill, with a number of amendments, all of them intended to permit the taking of stricter precautions for keeping out undesirable aliens. The head tax was increased from \$2 to \$5. The bill creates a division of information, and authorizes States and Territories and corporations interested in immigration to maintain agencies at the immigration stations. The Lodge amendment, which was adopted, provides that no alien more

than sixteen years of age who cannot read in some language shall be admitted, except members of the families of male adults now residents of the United States. The House has passed a bill authorizing the Secretary of the Treasury to issue gold certificates in denominations of not less than five dollars, and national banks to increase their circulation as regulated by the Secretary of the Treasury.

#### How Germany Denaturizes Alcohol

THE passage, last week, by the Senate of a bill providing for the denaturization of alcohol lends interest to a consular report regarding the methods in use in Germany for the treatment of alcohol in that manner, for use for technical purposes. Alcohol is used in Germany duty free for many industrial purposes, after having been rendered unfit for drinking by admixture, in presence of a government official, with a prescribed proportion of several different substances designated in a very elaborate statute. Complete denaturization of alcohol is accomplished by adding to every 26½ gallons of spirits 2½ litres of a "standard denaturizer" made up of four parts of wood alcohol and one part of pyridin, or of 1½ litres of the above standard and 2 litres of benzol. During the year 36,080,505 gallons of wholly denaturized spirits have been used in Germany for heating, lighting, and various processes of manufacture. Incomplete denaturization, sufficient to prevent alcohol from being drunk, but not to disqualify it from use for various special purposes, is accomplished by the addition of either wood alcohol, pyridin, shellac, or oil of turpentine. Alcohol to be used in the manufacture of ethers, aldehyde, agaricin, white lead, brom-silver gelatins, photographic paper and plates, collodion, etc., is denaturized by other processes. The price of denaturized alcohol varies in the different sections of Germany in accordance with the yield of potatoes, grain, and other materials.

#### Packing-House "Muck"

THE magazines are full not only of reviews and comments on Upton Sinclair's novel, "The Jungle," which rakes up into an appalling heap the muck of the packing-houses of Chicago, but also of the results of independent expert investigations of the evils of the system at present pursued by the great beef factories. The question of the cleanliness, palatability and safety of meat products is a far greater question than that of the taking of rebates or the raising of prices. The few cents that an illegal combination can place on a pound of meat is of small importance compared with the danger threatened to the public if that meat is diseased, or contains toxins. Dr. W. K. Jacques, formerly head of the meat inspection at the Chicago stock-yards, says that, so far as Chicago is concerned, inspection has practically been a farce, and that the Government system of inspection, under which some 170 people, only about fifty of whom are skilled animal pathologists, are required to pass on perhaps 50,000 animals slaughtered in a single day, is little better. Government



inspection is conducted only at the request of packers who cannot sell their meat abroad without it. There is no State inspection, and America gets, as a result, the poorer grades. The ceilings, walls and pillars of the slaughter-houses may bear the accumulated filth of years, and the personal cleanliness of the workmen be forgotten, yet of these matters the Government takes no cognizance. The inspectors' stamp is not sure to guarantee sanitation, cleanliness, or absence of adulteration. In the sausage-chopping machines poisoned rats are sometimes ground up, while the condition of Packingtown itself, where the deaths are 55 per cent. more than the average number per 10,000 for the whole city of Chicago in one year, is unsanitary and filthy in the extreme. Here is enough "muck" to occupy the attention of American lawmakers, and of the people who make the lawmakers, for some time to come.

#### GOV. WM. T. COBB OF MAINE

"I AM profoundly grateful for all the honor the Republican Party has conferred upon me, and I have done my best to be true to my oath of office, to my party, and to myself. I had hoped to so conduct the affairs of my administration as to enjoy the confidence of my party and the respect of the people of Maine, but I will willingly forfeit both if they are to be won and retained only by forgotten promises and broken oaths. If the party has made a mistake in its platform or candidate, the remedy is in its own hands; but so long as I am Governor of Maine, I shall oppose nullification, shall insist upon law enforcement, and so long as the Sturgis law remains on our statute-books and officials fail to do their duty, shall use that law to enforce prohibition with all the power, influence and resources at my command."

So spoke Gov. William T. Cobb at a Republican Club dinner at Riverton, April 6. It came as a surprise to people who had not known him personally; they thought of him only as a successful business man and leading citizen of Rockland, who had always taken an active interest in public affairs, but never until now held political office. To be sure, his party had gone on record in the platform of the convention of 1904 which nominated him, declaring in language "most explicit and comprehensive," "without any evasion whatever, that the Republican Party believed in and stood for the maintenance of the prohibitory laws and their rigid, honest and impartial enforcement." And "for twenty-five years in the minds of most people, prohibition has been the cardinal principle of the Republican Party in its relations to State issues."

Furthermore, Mr. Cobb had gone on the stump in every county and frankly stated that, if elected, he would use every legal right and moral influence that belonged to the office of Governor to enforce the law; and that he asked for no man's vote unless the man believed he would honestly try to do what he had said.

"The result in the State was a Republican victory by a plurality of about 27,000, and it was generally conceded that the principal factor of success was the re-established belief in the minds of the people that the Republican Party meant

what it said upon this particular question."

But what gives special significance to the Riverton speech is that it was the deliberate utterance of the Governor after he had actually "made good." If the rank and file of the people of Maine were surprised and delighted, and correspondingly proud of their chief magistrate, it only goes to show how they have been accustomed to deception and betrayal at the hands of chief priests, scribes and elders of the Republican as well as Democratic Party. Now at last we have a Governor who says what he means and means what he says.

If it has become somewhat the fashion to criticize certain people because of their belief in the Sturgis law, and their support of the measure, his only comment is:

"So far as I am concerned, I have no apologies or excuses to make; for I welcomed it, believed in it, and worked for it."

It was the best and only weapon devised to bring to book lawless public officials who were selling out to the rum power or deliberately perjuring themselves by nullifying the law they were sworn to enforce. "As a citizen," he says, "I never have stood, and as a citizen or executive I will never stand, for nullification of law." But, as if this were not sufficient, he calmly adds:

"I am opposed to local option and license; but better that than nullification. I believe that enforced prohibition, the kind that many counties enjoy today and many more might enjoy under the control of local officials were it not for political corruption, is the best and most satisfactory method to regulate the liquor problem in Maine. This view may be narrow, provincial, and unpopular, but it is my own, and I stand for it."

Does any one outside of Maine wonder that her law-abiding citizens stand up straight and hold their heads high and feel they have added a cubit to their moral stature? Among all the distinguished sons of Maine there hath not arisen a greater in personal integrity than William T. Cobb; and we may question whether he has had an equal in this respect except in Thomas B. Reed. His friends who have known him all these years say he has done only what they knew he would do. He is a Bowdoin graduate. It is said that he was admitted to the bar, but never practiced law. He inherited wealth from one of the best families in the State, and as a wholesale grocer and capitalist has added to his patrimony. He has never allowed his own interests to swerve him from the line of right or duty. When the sheriff raided his store on the charge that alcoholic liquors in the form of medicines were being sold, he merely replied that if such unlawful commodities were being sold, it was without his knowledge, and that the store ought of course to be raided if the law were being violated. He has none of the dash and spectacular characteristics of Jerome, or even Folk; but he has convictions and courage and commanding character. Maine believes in him, and those who know declare he will put to rout the hosts of wickedness in the battle now on.

## IN HIS PRESENCE

### Serving God with the Body

#### Invocation

We thank Thee, our Father, for the gift of life, and for the organism which Thou hast designed to serve its ends! Help us to understand the dignity of our physical being, and to offer Thee the unblemished sacrifice of the body this day.

#### Scripture

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." — ROMANS 12:1.

#### Meditations

##### I — Doctrine and Conduct

There is always significant meaning in Paul's use of the word "therefore." It is one of the words in his writing which it is rewarding to study. At the close of a long discussion and a profound doctrine, he turns to a practical appeal for conduct, for conduct based upon the doctrine. The creed issues in character. There is no conflict between faith and works. The man who has been justified by faith must, in the very logic of the matter, disclose in daily life the fruits of the great change and renewal. All this is involved in the word "therefore." The living doctrine must be full of the living sacrifice, else both die the death together. A transforming faith and a transformed character are like the convex and concave sides of the segment of a circle, each unthinkable without the other.

##### II — The Living Sacrifice

Like the Jew under the old covenant, the Christian under the new dispensation must present to God his sacrifice. Like the animals brought to Jehovah, his sacrifice must be unblemished and perfect. Nothing else would answer. Fault was an affront to an all-pure God. Christ has the right to ask of us the same perfection in the sacrifice of ourselves which we bring to Him. Unlike the Jewish offering, however, Christian sacrifice is that of the living self, and not of the dead beast. God does not ask us to die for Him, but to live for Him, which is sometimes far the more difficult thing to do. He asks us for our most perfect life, for the fullest measure of the whole being in its most intimate and varied relationships with man.

##### III — Services Befitting the Reason

Paul urges his readers to give to God the service which is not rooted in superstition or contrary to reason. He asks for no sacrifice that grows out of fear or slavish dread. In asking his friends to give their bodies to God as a perfect sacrifice, he bids them remember that this is both a reasonable and a spiritual service. It is what the most thoughtful man, who is conscious of his new life in Christ, would consider a rational act; it is what most mystical and spiritual souls would regard as a fitting thing to do. Christian service does not issue through any dread that we may have of punishment for failure; it is the reasonable and fitting thing for every one of us.

#### Prayer

Dear Father, we pray Thee for the strength and the wisdom by which we shall be enabled to preserve our physical life from the stain and the disaster of sin. Help us to remember that Thou demandest and delightest in the flawless offering and the unspotted sacrifice. Lead us to give Thee the true spiritual service which rests in right reason and perfect love. We cannot offer Thee any sacrifice too precious; help us to perfect our bodies until they become a pleasing offering for Thy most holy service and enjoyment. Through this day keep us true to the claim of the living sacrifice!

## LIFE'S INNER MEANINGS

EVERY experience of life that is really significant has two aspects — one that it presents when viewed superficially, and another, a deeper, more hidden, more sacred meaning, that appears only when the soul looks more profoundly into God's dealings, interpreting them, not as the results of chance, but as workings out of the Divine will and plan. The superficial view naturally presents itself to us first. We get the least significant, least sacred, least vital impression from every experience before the profounder and truer impression reveals itself.

It takes time, and a certain loving, loyal dwelling upon all the events of life as providential, to reveal the inner and diviner meanings of life to us. But by-and-by, if our faith is strong and loyal, everything in life is seen to adjust itself, intelligibly and inspiringly, to the divine plan. There comes to the soul a sweet, uplifting conviction of the eternal rightness and blessedness of life. Life's diviner uses everywhere reveal themselves — in joy and in sorrow, in gain and in loss, in hope and in discouragement, in helps and in obstacles, in the humblings of weakness and the triumphs of moral strength. By all these things God is testing us and teaching us and strengthening us, and bringing us nearer to such perfection of character as it is possible for us to attain.

There is good in all that life brings to each soul — hidden good, it may be, but essential and discoverable good. There is good not only in what seems good, but in what seems grievous. God assigns us no lessons in the school of life that are not divinely worth learning; only we must get at the heart of them, their inner meaning, their providential significance. The essential thing is to discover and appropriate the diviner uses of life. These uses reveal themselves to us through the exercise of faith and prayer, and through humble waiting for the message of God that is sure to issue at last out of every perplexity.

## CHRISTIAN EQUABILITY

PHILLIPS BROOKS once told one of his great audiences in Trinity Church — an audience that had simply paused for a day from the rush and intense competition of city life, turning aside for a few hours into the quiet house of God — that it is the star-life, and not the meteor-life, to which humanity really owes the most. Those who are perpetually on the rush are not those who accomplish the most of real and permanent value in life.

There is a certain scattering and wasting of energy in the hurried, bustling galvanic sort of life that many of us lead, a frittering away of power, which is not characteristic of the more contained, quiet, and equable life. We need to conserve energy in order to apply it most effectively. As they say in the woods, "the fast axe-man is soon blown." One needs to hold back some of his power, husband it, feel its sustaining undercurrent, in order to do the most effective work.

This capacity for holding one's self somewhat in reserve is often sadly lack-

ing in the religious life, and particularly so in times of special religious awakening, when loyal Christians are so apt to be carried away by the infectious emotional enthusiasm of the hour. In times of great revivals, more than at any other time, perhaps, we need to be on our guard against that kind of emotional over-strain that really, in the long run, accomplishes very little. This kind of enthusiasm collapses sooner or later, and the collapse may more than neutralize any seeming gain.

The spiritual life of the individual is easily unbalanced, or rather over-balanced, and the need for restraint in times of great religious excitement is too often manifest. After all, equability is a more winning as well as substantial and dependable grace of Christian character, than the kind of meteoric enthusiasm that burns so fiercely that it presently burns itself out. As he who was in the truest sense the Bishop of all denominations in America has said: "It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage."

## FELLOWSHIP IN FUNDAMENTALS

THE inner secret and mystery of life lies in its unity. The only real approach to a definition of life has been made in terms of relationship. All that the biologist is able to declare is that life consists in associations. This is also true of the soul. We are spiritually undone without each other. "One person is no person at all," says the Latin proverb. It is a matter of critical importance that our fellowships should be not only wide in range, but also fundamental in character. We associate in response to all manner of superficial and passing influences. Momentary fancy, temporary classifications, and the fashions of the day draw us into fellowship. Birth and training, language and tradition, are profound forces uniting us with one another. There is a still deeper ground of association. St. John pleads for it in his first epistle; the whole New Testament is full of the declaration of it. The only true association is "fellowship with the Father and with His Son, Jesus Christ" (1 John 1:3). This is the permanent force and the fundamental basis which makes fellowship possible and fills life with beauty and strength.

We do not need to break associations which rest upon other and less fundamental grounds, so long as they are pure and good; but we do need a mighty awakening of earnest endeavor to seek fellowship in those things which are essential and fundamental. The Greek with all his culture was still a bigot, for he branded the man who could not speak his language as a barbarian and scorned him. There is, even yet, a survival of Hellenic atheism in the temper of the Christian people who are content with anything less than the widest fellowship in fundamentals with all living men and women. Love and loyalty to Christ is the final warrant for the only fellowship that is worth while, and woe to him who makes custom or language or ceremony

the barrier between himself and his fellow-man when the opportunity comes to league all souls in the brotherhood of this ultimate fact!

One reason why so many persons today are seeking fellowship in bridge-whist and fellowship in fraternal secret societies is because they do not discover enough glowing love and joy in the lives of those who claim fellowship with one another in Jesus Christ. When Christian brethren are lukewarm toward one another or contend about petty trifles, who can wonder that the cause of Christ is discredited?

The day has dawned for a revival of fellowship in the things which are fundamental to the Christian faith and life. There must emerge a company of Christian men and women so keen to discover the essential thing and affirm it that a new society shall grow up, composed of those who follow the Christ together, the fellowship of all saints, not in heaven alone and for one day in the year, but here upon God's good earth and for all time.

The greatest defence of the Christian faith that could be made in this present age would not be a new argument, or book, or creed; it would be the witness of a universal, self-conscious, fraternal brotherhood, which should have the courage to declare that some things held essential in the Middle Ages are essential no longer, but which should positively, joyfully, realize the New Testament ideal of fellowship in Jesus Christ. Men would be convinced by that argument, and would listen to that evangel. They will not respond to the clamorous shoutings of men who quarrel while they preach. The scandal of Christendom must be done away by larger fellowship in the Christ.

## Pathetic Story with Moral

THE *Boston Herald* of May 23 contained the following:

"If I am ever arrested again for drunkenness, I will kill myself." Such was the statement made a short time ago by Dr. Henry Wilmot Johnson to Mrs. Anna Fortner and her sister, Mrs. A. M. Wenze, Chinese missionaries, at whose home at 91 Appleton Street, this city, Dr. Johnson has been stopping since last October. Dr. Johnson kept his word to the letter. He was arrested last evening, and hanged himself in his cell at the Lagrange Street station about 6 o'clock this morning."

He was about forty years of age, a man of culture, a gentleman, high-toned, pure-minded, and of noble purpose. He desired especially to be a medical missionary and devote his life in service to the souls and bodies of the unsaved and unhelped in some foreign field; but he was afflicted, as a birthmark, with dipsomania. He was born an inebriate — the worst calamity that can befall any soul. He did not mean to drink; he was inexpressibly ashamed when he became intoxicated; but the inborn craving for alcoholic stimulants was sure to get the better of him. Most people, even Christian reformers, blamed him when again his appetite conquered him. Thus it has ever been, and thus it always will be, because those without the inherited infirmity know nothing about it. When Gough went back to his cups, for once, after years of abstinence, all who knew it fiercely condemned him, and wanted to throw him over for good; but he rallied and conquered once again, and for the rest of life. There is no more tragic story than that



which John Woolley tells when, after a season of victory over the awful drink habit, he was seized with the desire to gratify his thirst in this very city, and almost consented to yield.

What is the moral? First, larger sympathy should be felt and expressed for those who have become slaves of alcohol; and, second, the awful sin of the individual, the city, and the State, in placing the cup to the lips of the reformed inebriate, should be recognized. When guilt is measured ultimately in God's unerring scale, this sin of tempting the temptable will tip the beam against many a thoughtless evil-doer.

### Nearer the Heart of Things

THE late Professor Curie of the Sorbonne was a man who was after facts. He wanted not theory, but fact, with respect to the physical constitution of nature. He did not rest supinely content with what previous investigators had found, but sought new truth about the old substances. In consequence, he discovered radium, a mysterious element whose activities have modified, if they have not transformed, our ideas of matter, and which some (apparently Professor Ostwald is of the number) think have so broken up the whole theory of physical substance as to make such ideas as that of the resurrection of the body and that of a spiritual or quasi-spiritual body much more understandable. Radio-activities seem to have brought us nearer the elemental heart of things, at least by the road of analogy, and science as it advances may well help to rebuke the spirit of a crass materialism which some mistakenly think is scientific. While it would be logically inaccurate to say that physical science and metaphysics will merge into one another—since they are really separate disciplines—it may well be that science has new wonders to unfold as the fruitful centuries roll by as to those mysteries of phenomenal matter behind which hides the impenetrable pneumatic mystery.

### Methodist Foundlings

IN Rome, in the San Spirito Hospital for Foundlings, near the entrance, is a small, cradle-like basket protruding from the wall. In that basket may be placed, by any one, a babe. The depositor rings a bell, and immediately the basket cradle swings in with the child, who is henceforth cared for. No names or questions are asked. Not a word is spoken. Sometimes babes of aristocratic parentage are thus deposited and cared for. When those children become young men and women and mingle with families, what a disadvantage they are under! They hear of the kindness of fond mothers and proud fathers and loving kindred, but they know nothing of their own ancestry.

There are many Ecclesiastical Foundlings who are as ignorant of their own family name and history. Very few of them are Roman Catholics; not many are Protestant Episcopalians; for these are early taught about their own mother churches. All New England Congregationalists know about Plymouth Rock and the Pilgrim Fathers; but few Baptists need to be told who was Roger Williams and what he stood for; but how many Methodists, official and non-official, there are who could not answer the simplest questions about their own ecclesiastical ancestry, who know not of the Methodist fathers and mothers who laid the foundations of the great family to which they belong, nor of God's wonderful guidance and care over their church for

nearly two hundred years last past. How can such be other than Methodist Foundlings, who never subscribe for a church paper, buy a copy of the Discipline, nor own a History of Methodism, small or great? All such know of the great Methodist Church they learn within the four narrow walls of their own little meeting-house. When the names of our Bishops or leading men appear in the daily papers, they know not their own from papal or other bishops. The march and achievements of this great church army are not known, only the little motions of the small squad of which they are a small part. Cease to be foundlings by today giving your pastor an order for your church paper; through him also order a twenty-five-cent book of the tactics of this army—a Discipline; also a History of this mightiest ecclesiastical movement among the masses of modern times—the great Methodist family of which you are now an uninformed member.

### Rests on Religious Training

IMPRESSED by the fact that education that is purely secular simply gives a finer cutting edge to deviltry, a number of influential leaders of opinion in New York recently held a conference in the United Charities Building to further a movement to induce the public schools of New York to suspend work on Wednesday afternoons, so that the children may obtain religious instruction. Coadjutor Bishop Greer, Dr. Frank Mason North, Rabbi Petreia Mender, Father McMillan, Dr. Anson A. Atterbury, and Dr. H. A. Stimson are cordially interested in this movement. Father McMillan declared it is the Roman Catholic position "that religion and morality are inseparably joined" (not a position monopolized by Catholics), and Bishop Greer, speaking as an Episcopalian, said that "in the last analysis moral training rests on religious training. If the seductive evils of our modern life are to be met as they should be met, something more is necessary than the training that is given by a secular education." This issue of a secularized or a religionized education must be squarely met. They are trying to meet it in England, and, though some may think that they are making a botch of it over there, it is a fair question whether we Americans have made a perfect success yet of our educational methods.

### End of a Significantly Negative Ministry

OWING to nervous exhaustion, Rev. Dr. Minot J. Savage has resigned the pastorate of the Church of the Messiah in New York city. The announcement of his resignation closes with a statement of the following facts:

"Dr. Savage is 65 years old. He started as a Congregationalist, but in a few years joined the Unitarian Church, becoming pastor of a church of that denomination in Chicago in 1873. In 1874 he went to the Church of the Unity, in Boston, where he was pastor until 1896. In that time he became widely known. In 1896 he accepted the call to the Church of the Messiah, in New York. Of late years Dr. Savage had become much interested in the study of supernatural phenomena and in the theories of Flammation and other Spiritualists. Many of his congregation were not in accord with him regarding these doctrines, but the harmonious nature of his relations with them was not disturbed."

We have been familiar with the peculiar ministerial career of Dr. Savage for a quarter of a century. In his sermons and addresses in the daily and religious press,

as well as in his published volumes, his striking views have had wide circulation. He has been, perhaps, the most liberal, latitudinarian, revolutionary, and destructive representative of the Unitarian body. His ministry has consisted mainly in attacking the well known verities of the Christian faith, in insinuating doubt, and in the discussion of speculative subjects. In this city his own constituency finally wearied of his dismal negations and dwindled to a beggarly following. Weighed in the balance of what is rightly expected of a Christian minister, in faith-making, inspiration, edification, warning, consolation and hope, it must be confessed, in all truth and fairness, that Dr. Savage has been a signal failure.

### "College President a Fire Hero"

IT is amusing, to those who know the man, to note the surprise expressed by the daily press in pronouncing Chancellor Day, of Syracuse University, "a hero" because, when his house was on fire, he went out upon the roof and rescued two servant girls who had fled there, risking his own life in saving them. Of course he would do it. That was the real man, expressing himself in absolute self-forgetfulness when those related to him were in danger. That explains his action in defending Mr. Archbold and others of the Standard Oil Company. We may not agree with him, but we know him too well to impute any false motive to him. Dr. Day never learned the lessons of expediency and tact which enter so largely into life's activities today, prompted purely by self-interest. He will speak out his convictions to the end, and stand by his friends without regard to consequences. Men who know him may differ with him in judgment, but they never doubt his honesty and purity of purpose. A whiter soul, braver and nobler in purpose, never lived.

### PERSONALS

—Rev. Dinsdale T. Young, the noted English Wesleyan preacher, in an address at Drew Seminary recently, said: "A true Methodist cannot be a bigot."

—Governor Hanly, of Indiana, has written and will shortly publish a book in which he proposes to treat the subject of "graft" as he has found it to exist in public office.

—Prof. Henry W. Farnham, of New Haven, Conn., has given the sum of \$30,000 for a new building for Lowell House, an association formed for Settlement work in New Haven.

—Henry Joseph Cox, chief Weather Bureau official of Chicago, has been elected president of the Geological Society of that city. He is a well-known meteorologist. It takes all kinds of specialists to make up the charmed circle of a geological society nowadays.

—A minister of New England, who has of late been traveling widely about the country, and who has been permitted to listen several times to addresses delivered on special occasions by our own Rev. Dr. E. M. Taylor, field missionary secretary, speaks in high praise of the impression which he is making.

—The inaugural speech of Rev. F. B. Meyer, the new Baptist Union president, at a meeting recently held in the City Temple, London, was pitched in an optimistic key. It thrilled with intense enthusiasm for all good causes, and according to

the Baptist Mr. Meyer is convinced that "the whole world is feeling the stir of a new pulse of moral energy." Mr. Meyer has certainly come to the leadership of English Baptists at one of the most formative and epoch-making hours of recent history. He is welcomed as the man for the hour and place, and his address will long continue to echo among Baptist circles in Great Britain.

— Miss Helen Gould goes abroad, June 1, to be gone three months.

— "Bishop Vincent delighted the ministers of Indianapolis on the morning of the 21st with a paper on 'Two Great American Preachers.'" Who were they?

— Rev. John Reid Shannon, D. D., of Centre Church, Malden, will preach the baccalaureate sermon at Tilton Seminary, June 17. A class of 55 will graduate.

— Mr. Andrew Carnegie has contracted to publish a book by Rev. Frank Chalfant, a Presbyterian missionary of China, on the origin of the Chinese languages.

— Rev. C. B. Steele, presiding elder of Huron District, Detroit Conference, has been visiting his father, Dr. Daniel Steele, of Milton, for a few days.

— The baccalaureate service for the graduating classes in all departments of Boston University will be held at St. Mark's Church, Brookline, Sunday, June 3, at 4 P. M. President Huntington will be the preacher.

— Rev. S. H. Bidwell, of Middlebury, Vt., who is 96 years old, writes that he is reading the HERALD with the greatest pleasure every week, without glasses, and hopes that its subscription list will be increased.

— Mr. William Phillips Hall, at a recent meeting of the American Tract Society, was elected president of that Society, taking the place of Gen. O. O. Howard, resigned. Mr. Hall is the first Methodist who ever occupied this position.

— Rev. Dr. William Howe, of Cambridge, observed his 100th birthday at his home, 910 Massachusetts Ave., May 25. This venerable Baptist clergyman is enjoying very good health, and received many friends who called to congratulate him during the day.

— Dr. J. W. E. Bowen, professor of historical theology in Gammon School of Theology, was married to Irene Smallwood, May 23, at the home of Miss Charlotte R. Thorn, Calhoun, Ala. Miss Smallwood is a woman of fine education and noble character.

— Mrs. Elizabeth Dutton, widow of Rev. Ashley C. Dutton, of South Carolina Conference, died, May 22, aged 87 years, 6 months. For the past eight years she had made her home with her niece, Mrs. C. W. Blackett, of Malden. She was buried in Vineland, N. J.

— We are greatly grieved to read the following announcement in last week's *Pittsburg Christian Advocate*:

"Dr. Albert Cameron, presiding elder of Buckhannon District, West Virginia Conference, of whose serious illness we spoke last week, died in the hospital at Baltimore, Md., Thursday, May 17. He was operated on the day before his death, but the effort to give relief in this way came too late. His disease was not of malignant character, as had been feared, but was the formation of gall-stones, sixty of which were successfully removed, but he was too weak to recover from the operation. He was buried at Parkersburg, W. Va., Sunday afternoon last, the services being held in First Church, in that city."

Dr. Cameron is remembered tenderly here as a student in our School of Theology

and as an able preacher and true and manly friend.

— The American Bible Society has appointed Rev. J. L. McLaughlin as agent for the Philippines, to succeed Rev. J. C. Goodrich, who has resigned after five years of service in the islands. Mr. McLaughlin was born in Iowa in 1870, and graduated from the Iowa State Normal School in 1892, from Cornell College in 1895, and from Boston University School of Theology in 1899. He has been a presiding elder in the Philippine Mission and editor of the *Philippine Christian Advocate* since its inception.

— At the Commencement exercises of Boston University on Wednesday, June 6, Hon. Samuel W. McCall, Representative in Congress from Massachusetts, will deliver the address. He will take as his theme, "The Peace Problem of the United States." The exercises will be held in Tremont Temple at 10.30 A. M.

— Last Wednesday, James A. Burgess, who for a long time has been superintendent of the People's Temple Sunday school, left to take a place in the faculty of Berea College, in Berea, Ky., where he is to be instructor in building and carpentry. He has been a member of the Temple for twenty-four years, and has always very acceptably filled official position there, and his absence will be felt for many months to come.

— At a recent meeting of the Board of Managers of the National Temperance Society, at their headquarters in New York city, Rev. O. R. Miller was chosen editor of the *National Advocate* to succeed the late Rev. Dr. James B. Dunn. The *National Advocate* has been published by this Society for more than forty years. Mr. Miller during the past year has been field secretary and legislative superintendent of the Society.

— The *Christian Advocate* reports that "Bishop Bashford, whose cough took an aggravated form during the Bishops' meeting at Evanston, and who went to Wesley Hospital, Chicago, for examination and treatment, reports that the specialists unite in pronouncing him free from organic disease, though his throat suffers from much public speaking under trying conditions. He goes to Odebolt, Ia., the home of his wife's relatives, for rest and recuperation."

— Union Seminary, New York, has succeeded in inducing Rev. Hugh Black, D. D., of Edinburgh — minister of St. George's Free Church in that city — to accept the offer of the chair of practical theology in the Seminary. Dr. Black is a man of thorough culture, of rare insight into the truth of things, and of warm evangelical sentiments. His Scotch view of matters will be a decided addition to the somewhat Germanized manner of Union Seminary.

— The *New York Tribune* says: "It is a fortunate thing for the country that we have in Washington a statesman of the insight and foresight of Hon. Samuel W. McCall. Quick to see usurpations of the rights of the people and — more dangerous yet — of the rights of the representatives of the people, he is true to the Massachusetts tradition of James Otis and Samuel Adams."

— The *Boston Herald* does well in saying that Harrison Haley, of Dover, N. H., who died on Sunday at the age of nearly 81 years, was the "leading citizen" of the city. He was assuredly the most useful. He was a prominent member of St. John's Methodist Episcopal Church for half a century, member of the board of trustees, and superintendent of the Sunday school for twenty-five years. Through his personal efforts Dover's first street railway

was built. He also built the Garrison Hill observatory, and was instrumental in bringing about the construction of the Dover waterworks, the Children's Home, and Wentworth Home for the Aged. He was a member of Stratford Lodge of Masons for more than fifty years. He was a seer, with a genius for seeing what ought to be done, and then for bringing about the desired results. He was a great friend, and, as one of the dearest and best, the writer will tenderly and gratefully hold him in remembrance. He leaves a wife to mourn her loss. Further reference will be made later to the deceased.

— Rev. and Mrs. Herbert G. Ozanne, of Philander Smith College, Naini Tal, India, reached New York city by the steamer "Oceanic," May 16. After a few days spent in New York city, they went to Neenah, Wis., where they will make their home for the present. They were compelled to return to America because of the serious breakdown in health of Mr. Ozanne.

## BRIEFLETS

The full list of contributions to San Francisco will be found on page 700.

Strength is not all that is required to achieve great enterprises. The great preacher, teacher, writer, must have feeling and refinement as well as mental power. In tunneling mountains the machines drill with a bar of steel, but that bar has to be tipped with diamonds.

The funeral of Rev. Daniel Avery Whedon, D. D., occurred at the residence in East Greenwich, R. I., May 23. The services were in charge of Presiding Elder Coultas, assisted by Revs. A. J. Jolly and C. M. Melden. Very fitting tributes were delivered by Revs. M. J. Talbot, J. E. Hawkins, and Principal L. G. Horton. The burial took place at Juniper Hill Cemetery, Bristol, R. I., Revs. A. J. Coultas, W. I. Ward and John McVay officiating at the grave.

Kansas has a right to be proud over the fact that it has eighty-five out of 105 counties without a pauper. Twenty-five counties have no almshouses and thirty-seven have not a single criminal case on the docket. There is really no reason why a similar condition of things should not prevail in other States. Drink fills the jails, as is well known, and where the drink demon is not allowed to set up his shop, which is but an agency for hell, community affairs begin to take on a more idyllic look, and pauperism becomes largely a thing to hunt for rather than to be hunted by.

A recent number of the *Baptist* of London contains an editorial headed, "Men Essential to Britain." Men are not more essential to Britain than they are to America. Manhood we may say is an important asset in the wealth of all nations. When in ancient Rome manhood decayed the glory of the Republic departed. When Catos went way to Constantines the change was for the better. Men who are makers of themselves and of other men are the true strength of any nation. The most patriotic patriots are men of piety who will maintain the religious aim and spirit, and the incorruptibility of a frugal virtue, in the common walks of life, and along all the highways of trade and travel.

A lady in Connecticut writes: "Another heart was moved in reading the appeal in ZION'S HERALD of May 9 in the 'Letter from the Philippines.' I would like to give

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## "FREELY YE HAVE RECEIVED, FREELY GIVE"

REV. M. V. B. KNOX, D. D.

O Master, from Thy bounteous hand  
Rich blessings freely on us fall;  
Teach us to give as we receive,  
And deeds of kindness offer all.

Unwavering faith in Thee we find,  
And wholly trust Thy precious word;  
Help us to show both trust and faith,  
And wield the Spirit's radiant sword.

Hope like an anchor to the soul  
Holds us to Thee through storm and  
wave;  
In upward gaze with hopeful eye,  
We point to triumph o'er the grave.

Thy love unfathomed reaches us  
Through grace as boundless as the sea;  
May we attain to perfect love  
In loving man and loving Thee!

## CHARM OF CONSTANTINOPLE

REV. C. A. S. DWIGHT.

NOW that the tide of summer travel is turning towards the East, interest is revived in the storied cities of the Old World, many of which will be visited during the coming months by throngs of aspiring and perhaps perspiring tourists. It is always a kind of a discount on travel in Europe that one never knows just where to draw the line between underdoing and overdoing the process of sight-seeing. None at best see all that they want to see, while they probably observe many things which disgust rather than delight.

But there are two cities, which, once seen, are never forgotten. One of these is Jerusalem, the "joy of the whole earth," but now sitting mournful in the ashes of a ghastly desolation, and the other is Constantinople, Queen of the Bosphorus. The Turkish name for Constantinople is "Stamboul," or, in higher Turkish, "Der-Saadet," the "Gate of Felicity," and Constantinople more than Damascus, which the Arabs call the "Gate of the East," is the portal to Asia, and the pivot of the commerce of caravan and caravel.

Rhapsodizing travelers have sung in strains none too lofty or fervid of the superb sights presented to the view by a sunrise approach to Stamboul over the dancing waters of the Marmora. On the right are the blue mountains of Asia, and back from the seacoast rises the lofty Bithynian Olympus, while closer at hand on the right are the bewitching Princes Islands. On the left are the brown hills of Europe and the gracefully sweeping shores of Roumely, which, in the point of San Stefano, seem fairly to reach forward to greet the arriving traveler. Immediately in front is the mouth of the Bosphorus, sentineled on the Asiatic shore by the round hill of Big Chamlija, and on the left are the spires and minarets, the domes and tiled roofs, the towers and fortresses, the palaces and marts, the picturesque mosques and the gleaming crescents, of Stamboul, extending out in the mazy architectures of Seraglio Point.

The historic approach to Constantinople might be quite as impressive, if one had

time to take a stand, in imagination, back in the third century, and work one's way past the successive dynasties, and through the tragic changes, that have marked the declension of Greek rule, the rise of the Crescent, and the development — so far as the word development can ever be applied to Islam — of Turkish barbarities, asperities, oddities and quiddities. It was Demosthenes who first saw the importance of that unique site on the Bosphorus as one which would, if occupied by the Athenians, have a dominating influence upon all peoples, but it was left to Constantine, six centuries later, to perpetuate his name and fame by converting Byzantium into a New Rome, the Eastern capital of the Roman Empire. For the story of the sack and siege of Constantinople by Sultan Mahomet II. in 1453, the reader may be referred to a book on Turkey written in most graphic style by Lieutenant-Colonel James Baker. The city has seen many vicissitudes since, and has harbored all kinds of people, good and bad, from peasants to princes, and fanatical dervishes to gaping cockney tourists. But the more its history is studied the more inscrutable seem the ways of Providence in abandoning — if that word be found in the dictionary of Christians — such a superb city to such a miserable rabble of nondescript racial and political gentry as have for many centuries misruled it.

Yet a part of the charm of that weird city of the Bosphorus grows out of this very nondescriptness of races, callings, manners, religions and points of view which are illustrated in its economic and social make-up. What visitor to Constantinople has not admired the stately dignity of portly pashas, watched curiously the performances of whirling or shouting dervishes, bought "helva" or "looom" from the Greeks or rugs from the Armenians, laughed at "Far Away Moses," chatted with garrulous Frenchmen, rubbed against heavy Germans, enjoyed sweet converse with educators, philanthropists or missionaries — and required the help of the *cavass* of the consulate? Vexations of *viséed teskeres*, of censored periodicals, of delayed transportation, of missing trunks and of muddled clothing — all these experiences and escapades, irritating at the time, have, as they have receded into the perspective of the past, acquired a kind of genial, even happy aspect, as it is realized that, but for them, would have been lost a part of the craze — and charm — of Constantinople.

Constantinople! What memories throng upon the mind of any one who has been once favored with a sight of its complex charms, its variegated racial types, its battle-swept escarpments, its ruined towers, its fantastic oddities, its sad yet seductive story! It must be frankly confessed that a part of this charm disappears when one comes to close quarters with the filth in the streets, the dogs in the squares, the impecunious traders in the bazaars, the rickety hacks, the jostling donkeys, and the greedy sub-officials. But nevertheless the environment is as fine and fair as ever it was in that distant time, before even Byzantium began to be, when a crowd of poor fisher folk dwelling on the neck of land now known as

Seraglio Point drew their fish out of the limpid estuary which later came to be called the Golden Horn. Constantinople is a climate, a condition, a macrocosm in miniature, a state of mind, a mixture of Iliad, Torah and Koran, a poem in landscapes, and a lyric that scarce escapes being an epic, and for all these reasons, and more, must ever be a charm and a challenge.

Winchester, Mass.

## GUILTY -- CONVICTION -- PUNISHMENT

REV. G. A. GRANT.

THE above words stare us in the face in a short news item in a daily paper relative to the heresy trial of Dr. Algernon S. Crapsey. "The Rev. Dr. Crapsey probably found guilty" — "unanimous for conviction" — "differed as to degree of punishment."

The use of these words in any such case is misleading and unjustifiable. As we understand it, the Episcopal court did not accuse Dr. Crapsey of having rejected the morally right, or of having entered on a course that was morally wrong. The question was whether his teaching was un-episcopalian and subversive of the life of that church. The idea of *guilt* was not in the case. The investigation could, conceivably, be carried through, even to the adverse verdict, without rupturing the friendly relations of the parties, and without bringing a stain upon the character of the accused.

We deem it of some importance that the idea of *guilt* be eliminated from the public thought of the case. We owe this to the minister. He may be doing the things of which he is accused for the express purpose of avoiding moral guilt. Perhaps he is actuated, as his friends claim, by the highest motives of regard for the truth, and, as he says, "a common honesty, that will not be guilty of that cowardly hypocrisy of silence." We must not indulge the habit of calling a man *guilty* if he is simply honest and fearless.

But the press owes this even more to the church. The church must not be implicated in a wrong which she has not committed. She has not put upon Dr. Crapsey the stigma of guilt; she has not dealt out *punishment*! There are not wanting signs of an over-readiness to attribute narrowness and bigotry to the church. "Smart" magazine writers are lauded for gratuitous attacks on the church as "not up to the times." They are busy inculcating the notion that the organized church is a mental tyranny, where real thought is impossible. A popular cry is: "The church must be liberalized." This spirit cannot forgive the church for believing that Christ is superior to their bright lights as a religious authority!

Does an individual get out of line with the church — at once he is hailed a reformer, a thinker, a truth-seeker, with face to the future. And the church is, perforce, a conservative, a repeater of shibboleths, counting orthodoxy above the truth, with eyes ever on the past.

Fortunately, reasons apart from reverence for the church are calling a halt to this style of criticism. The scholar no less than the devotee bids men be more reasonable in their judgments. A study of the method of progress in civilization reveals two equally indispensable factors — "society" and "the individual." And society has as important a function as that of the individual — only different. Prof. James

M. Baldwin, of Princeton, has some pertinent words on this point:

"The sane social man is one who learns to judge by the judgments of society. Does the genius teach society to judge, or the reverse? The genius is a variation. What are the limits which society tolerates? The test which determines whether the variation in intellect is that of genius or crank is truth. The thoughts must be workable. The thought to endure must be a socially fit thought. But this judgment of society as to fitness is the criterion, and the reformer's thought must fit into this social judgment sooner or later."

In this case society is the church. And this society is placed in trust with a heritage of tested and approved truths and spiritual experiences.

A letter, published in defence of Dr. Crapsey, has these words:

"I believe that our country now faces a crisis in its true life. The need and the demand of the hour are for truth—truth in thought, truth in speech, truth in action, truth at all hazards! . . . Can we witness for any truth if our members or our ministers are to be prevented from speaking their honest thought of and from and for God?"

The word prevented seems hardly well chosen. When the individual finds himself in antagonism with the very life of his society, he must not rail at the laws of self-preservation which prevail in society. But he has liberty to seek a more congenial environment in which his ideas may show their worth. Meanwhile the social world of the church must not be coerced in the name of intellect. For life is larger than intellect. Real knowledge is the outcome of the thinking, the feeling, and the willing of multitudes.

But the church is conservative! Certainly, that is one of her chief functions. Let her receive praise, and not blame, when she does not repudiate truths tested through the ages, by the living and the dying, simply because some individual fails to reconcile these truths with his solitary thinking!

Hazardville, Conn.

### Children of the Rich

THE Bishop of London, presiding recently over a meeting in London of the Council for the Religious Education of the Children of the Wealthier Classes (Why do they perpetrate over there in England these cumbersome names for simple activities?), declared that it is to be believed on evidence too strong to be denied that the children of the rich are worse taught than the poor. It has been noticed that when children from the wealthier classes come forward for confirmation they have practically no knowledge whatever about the Bible, whereas it is generally found in poor alum parishes that the children are "very well grounded" in such matters. The present Bishop of London ought to know what he is talking about, for he has had experience—as a curate in the East End, and a prelate moving in the highest circles of the West End—of both extremes of English life. The headmaster of one of the great public schools of England declares that seventy-seven out of one hundred boys who come to his school have received no religious education at all in their own homes. Somehow or other in young men and young women in England at the present day faith seems to vanish between the ages of seventeen and twenty-two; and the reason of that undoubtedly is, says the Bishop of London, because they have never been properly grounded in the reasons of their faith. It is well to face the facts, and, without being unduly depressed by them, to seek their proper remedy.

## General Conference Methodist Church, South

"FRATERNITAS."

### Restatement of Articles of Methodist Faith

The General Conference of a great Methodist body of believers is a study for even the casual observer. It represents a body of men whose purpose it is to go from ideas to things. This progress entitles them to the appellation, seers. Their attitude before the world is not to be that of a rear guard, but a vanguard. With James Russell Lowell, they say:

"New occasions teach new duties; time makes ancient good uncouth;

They must upward still and onward, who would keep abreast of truth."

Their eyes are to the future if they are true to their mission and their opportunity.

Methodism has never been denominated a decadent element in national or international life. It has been a preservative. In large measure it has performed the office of salt in every community in which it has established itself. It has prevented ethical decay; it has proven its curative properties ethically. Thus being constructive, positive in character, it has been identical with all that comprises progress. The great legislative body of our sister Methodism in America, the Methodist Episcopal Church, South, has demonstrated beyond a peradventure its capacity for leadership in many matters pertaining to ecumenical Methodism. It has clearly grasped, especially in its action relative to the restatement of the articles of Methodist faith, the significance of progress. We do not believe that other Methodist bodies throughout this country and the mother country, Great Britain, will show themselves hostile to any initiative that has as its finality the well-being of Methodism directly, and indirectly the world. We herewith group some

### Opinions of Representative Men

of the Conference upon this important subject:

#### BISHOP EUGENE R. HENDRIX

The title-page of the Discipline contains the words, "Doctrines and Discipline," which tell of the time from 1788 to 1812 when certain doctrinal tracts were printed with the Discipline. On motion of Jesse Lee in 1812, those were ordered to "be printed and bound in a separate volume." This was not done until twenty years afterwards, under the title of "A Collection of Interesting Tracts Explaining Several Important Points of Scripture Doctrine." It is now proposed to make good the title, "Doctrines and Discipline," by publishing in the Discipline a brief and accurate statement of the doctrines held by the Methodist Episcopal Church, South, in common with ecumenical Methodism. Our present standards are in several volumes which must be carefully examined to get from them such a statement, and even then it is in fragmentary form and in varied language. We can and should present in compact form what is distinctive in Methodist teaching. This is of the nature of a "Supplementary Statement," without touching or changing in the least our Twenty-five Articles which our Restrictive Rules forbid us to alter. The proposed action will meet a genuine need both at home and in the mission-fields. Other great churches are adopting our doctrinal beliefs, and we should increase the number of believers whose "credo" is in terms of doctrinal statement common among Methodists—a theology that can be preached.

A doctrinal statement is a fortification against error. All that is distinctive in Methodist teaching in the last century and a half deserves clear, compact and permanent statement. We have nothing to take back, but much to proclaim, tested as it has been in the experience of millions. The presence of Bishop Wilson on the commission is an assurance at once of conservatism and accuracy.

#### BISHOP JOHN J. TIGERT

There is no doctrinal unrest in the Methodist Episcopal Church, South. The church was never more loyal to the historic platform of Methodism than it is today. There is no proposed revision of the Twenty-five Articles of Religion, which will maintain their place in the Discipline as standards of doctrine. We have nothing to take back. The commission ordered by the General Conference has exclusive reference to the preparation of an ecumenical statement of Methodist doctrine. It will have work to do only when the co-operation of other Methodist churches in Europe and America, in Asia and Australia, is secured. Methodism is probably the largest Protestant church on the planet. In the next Ecumenical Methodist Conference, which meets in 1911, it is proposed to test the question whether a general agreement in fundamental Methodist doctrine can be reached and set forth in a common statement. Such a statement, even if it be only declaratory, will have many advantages. Its didactic and educational function is obvious. It will, moreover, be one more vital bond of union for ecumenical Methodism. It is to be hoped that the great Methodist Churches of the world will promptly and heartily respond to this initiative of the General Conference of the Methodist Episcopal Church, South. The appointment of Bishop A. W. Wilson as the chairman of our commission gives universal satisfaction, and is the guarantee of sound and conservative work.

CHANCELLOR WILLIAM W. SMITH, LL. D.  
Randolph-Macon System of Colleges and Correlated Schools.

The vote for restatement was the expression of the spirit of progress and unity. The suggestion of a short, working creed, accepted by Methodism the world over, was the power of the proposition. Militant Methodism, confident and eager, asks for a battle flag for the twentieth-century onset.

REV. S. H. WAINWRIGHT, D. D.  
Missionary to Japan.

A concise statement of the Methodist faith cannot be without value on our foreign fields. The need is often felt for something fuller than the Apostles' Creed, on profession of which members are received in the church; of something more peculiarly Methodist than the Twenty-five Articles; and of something more condensed and formal than the "Sermons" and "Notes." The statement should be sufficiently short to be printed in the Discipline, and yet sufficiently comprehensive to serve as a basis of teaching and preaching. Such a statement of faith, viewing the great doctrines of Christianity from the standpoint of experience, would give us a better means of contact with the inquiring minds of countries like India and Japan, minds profoundly influenced by modern thought, and would have a wholesome and far-reaching effect in shaping Christian thought now in its early and formative stages in these countries.

Pantheism pervades all Asiatic thought, and is responsible, among other things, (1) for a false view of God; (2) for a false conception of the divine immanence; and (3) for a religious experience, mystic and shadowy. Now it is peculiarly unfortunate that over against the first we cannot set a concise form of the Arminian view of the Divine nature, and against the second the doctrine of the Witness of the Spirit, and in contrast to the third a statement of the interior life which, though not presumptuous, would tend to guide Christian experience in ways of definiteness and certainty, and save it from the vagaries of mysticism. Pantheism in general effaces all boundaries. Christianity, on the other hand, preserves them; and in doing so finds in definition a convenient instrument.

REV. JOHN M. MOORE, PH. D.  
Pastor First Church, Dallas, Texas.

The action of the General Conference of the Methodist Episcopal Church, South, in inviting all branches of Methodism to unite in securing a restatement of our Articles of Religion, cannot in any sense be considered revolutionary



The incorrectness of any article has been asserted by no one. That they are inadequate to a complete expression of our faith, is declared by the action of the General Conference. Southern Methodism has not departed from the creed of the fathers, but she asks that her Articles of Religion be so enlarged as to give a more competent expression of what she does believe. This action has every token of being sane, wise and timely.

R. H. BENNETT, D. D.

Professor of Philosophy Randolph Macon College, Ashland, Va.

I have not forgotten my search years ago, as a young believer, through the Twenty five Articles of Religion, for the fundamental points of Methodist doctrine, and my surprise at finding that several of the great truths in which our church believes were not contained therein. Later on through the years I have found the doctrines in question in Wesley's Sermons and in his Notes on the New Testament. I do not desire a change in the creed of our church; I subscribe most heartily to the standards of Methodism; but I think it desirable, as both parties to the recent General Conference debate unite in saying, that we have a commission appointed which shall cull out of these standards and state in a more convenient and systematic form what our church believes and what it has believed from the beginning. I feel sure that every one who has been called upon to do class-room work as a teacher of systematic theology has felt the need of such a work and the good results that would follow therefrom.

JAMES CANNON, JR., D. D.

Editor Baltimore and Richmond Christian Advocate.

A creed is a statement of the belief of the church upon questions of vital importance to its life and growth. Creeds in the past have been the results of the great conflicts of the church with error, and they are the banners held aloft proclaiming the faith of God's people upon the questions before the people. We are in the midst of a great conflict now. The spirit of negation is in the air. We need a positive statement of our faith concerning the great questions which face us today. We want a statement which stresses the love of God, the work of the Holy Spirit, the great mission of the church to preach the Gospel to every creature, etc.

REV. S. B. TURRENTINE, D. D.

Presiding Elder Greensboro District, Western North Carolina Conference.

The proposed new statement of Methodist faith and doctrine should excite no fear among the advocates of the truth of Christ that maketh free. The College of Bishops insure an efficient commission led by Bishop Wilson, already appointed. A special call for such commission, on the part of theological educators and missionary representatives, alone assured such need. Such a movement accentuates the aggressive life and work of the church already indicated in the work begun in federation, by giving more definite utterance and emphasis of world-wide Methodist spirit and doctrine. A new statement does not mean any new doctrine. While "contending absolutely for the faith once delivered to the saints," we mean also to be able more clearly and emphatically "to give a reason for the hope that is in us."

REV. JAMES A. DUNCAN, D. D.

Pastor First Church, Birmingham, Ala.

It seems to me eminently wise that our General Conference decided to appoint a commission to bring back to the next General Conference a statement of faith that should meet the demands of our day. We greatly need something that is both simple and comprehensive, that we can put into the hands of applicants for church membership and say: "This is what we Methodists believe."

REV. J. E. GODBEY, D. D.

Ex-Editor Arkansas Methodist, Little Rock, Ark.

It is the function of the church to make and revise creeds. The credal statement of faith changes, properly, with the advance which we make in the knowledge of revealed truth and the facts and principles of spiritual life. The creed of a church is its effort to give logical statement to revealed truths of faith and the facts and principles of spiritual life.

The creed stands in the same relation to true religion as our textbooks on natural science to the laws of nature. These laws remain, changeless and everlasting. They are God's revelations in the material world. We change our textbooks as our knowledge increases, and in the change come nearer to a just expression of the truth. So in the creed we seek to put into logical and consistent statement the doctrines of the Bible and of Christian experience. But in this as in the study of physical nature we make progress, and that progress demands the revision of our creeds, that in our doctrinal statements we may approach nearer the Master.

The progress of the church toward a more Scriptural and evangelical faith has always been marked by creed revisions, and no church has ever declined by revising its creed. The process of revision has invariably approached a simpler, clearer comprehension of the Great Teacher and His mission. Another fact to be observed in the revision of creeds is the laying aside of non-essentials. The strife about non-essentials is ceasing. The watchmen on Zion's walls are seeing eye to eye. The Protestant Church is coming to common ground, and the unity of the church is becoming more manifest. We can well afford to trust a commission of picked men to essay the task, at least, of giving us a better statement of doctrine, and if it shall be the pleasure of all the great Methodist bodies to join in this movement, a great work will be done; and if they decline this overture, our own proposition falls to the ground.

REV. W. F. MCMURRY, D. D.

Secretary of Church Extension.

I see nothing in the position taken by the General Conference, in its adoption of the resolution looking to a restatement of our Articles of Religion, to cause alarm. The church certainly has as much right and is as competent today to state the fundamentals of her faith as at any time in her history. The action of the Conference does not mean a new creed. It only looks to a clearer and more satisfactory statement of the doctrines set forth in our Articles of Religion and Wesleyan standards.

REV. JAMES A. ANDERSON, D. D.

Editor Western Christian Advocate, Little Rock, Ark.

I believe every word of the Twenty five Articles. But one of the chief needs of the religious world today is a clear and living definition of the terms of evangelical religion. Any agitation the movement may produce will result in making the truth to live and to glow with fervor. It is the best answer the church can make to a gross materialism on the one hand and a wrangling criticism on the other. There is no danger that Methodism will split up over evangelical truths.

REV. E. B. CHAPPELL, D. D.

Sunday School Editor, Nashville, Tenn.

I do not understand that the action of our General Conference contemplates any change in the doctrines of our church, but only a clear statement in terms of the thought of our own time of what we actually do believe and are now teaching. That our Twenty five Articles do not contain such a statement is a fact well known to every Methodist theologian. They are antiquated in the form of expression, and defective in that they leave out some of the important and distinctive doctrines of Methodism. They sometimes put the emphasis where we would not put it today, and are frequently negative and polemic; whereas a great vital creed should be, as far as possible, positive. Such a positive statement as is contemplated, if the terms of subscription be liberal, will be of great service in shaping the religious thought of our people. Meanwhile, the discussion which the appointment of this commission must inevitably precipitate will itself prove helpful in that it will turn the attention of our young preachers from the fruitless discussion of critical problems to a serious consideration of the great fundamentals of the Christian faith.

REV. FITZGERALD S. PARKER, D. D.

Assistant Editor Epworth Era, Nashville, Tenn.

The proposal to invite all Methodist bodies to unite in the preparation of a new statement of faith does not contemplate revision of the Articles of Religion or any change in the "doctrinal standards," whatever these may

include. The need for such a statement does not arise from any dissatisfaction with either the dogmatic or the confessional standards of the Methodist Episcopal Church, South, but from the practical work of teaching in the mission fields and schools of the church. I am persuaded that much good will result from such a statement within the limitations here defined. If I understood that there was in the proposal any movement in the direction of conforming the faith of Methodism with the uncertain results of the higher criticism of the Bible or with the tendencies away from the authority of the Holy Scriptures as a basis of religious faith, I should be unalterably opposed to it; but it is, in fact, nothing of the kind, and indicates not a weakening of the doctrine of authority in religion, but a strengthening of the belief in the things that have always been held among us, but with somewhat informal statement, in the Sermons of Mr. Wesley, the Minutes of the Conferences, the Notes on the New Testament, and the tracts that have been, from time to time, printed in connection with the book of Discipline.

REV. GEORGE R. STUART, A. M.

Evangelist, Cleveland, Tenn.

As an evangelist I have had business men and working men and women converted in my work who have sought a clear and simple statement of our Methodist faith. I favored the re-statement, not for the purpose of destroying any of our doctrines or the radical change of any tenets, but for condensation, simplicity and clearness. I consider a judicious committee of wise men competent to restate our faith, retain its integrity, and greatly add to its usefulness. I see no reason for the retention of the antiquated and inconvenient form in which we find our Methodist creed, nor do I believe that a clear, brief and modern statement will injure our faith or in any way hurt our usefulness as a church. The great Methodist doctrines which have formed the foundation of our faith, and which have been the source of our power and effectiveness in the evangelization of the world, will never be surrendered, nor will they be weakened by a more modern and clearer statement.

#### Reception of Our Delegates

FRIDAY evening, May 18, Rev. Dr. W. S. Matthew, of Berkeley, Cal., and Hon. Charles W. Fairbanks, Vice President of the United States, were received and heard as the fraternal delegates from the Methodist Episcopal Church. It was an event of great interest. The magnificent church was filled with the flower and chivalry of the New South. Brains and beauty, character and charm, were in evidence. The most enthusiastic greeting was given to our delegates, and both of them acquitted themselves well. They lacked the humor that our Canadian and British Wesleyan brethren possessed, but the body of their addresses was virile, and indicated men of vigor and achievement. Vice President Fairbanks, because of his exalted position in national affairs, was accorded unusual honors. A magnificent reception was tendered him by the representative business men of this aggressive Southern city. Mrs. Fairbanks accompanied the Vice President, and was the recipient of every conceivable courtesy. We give extracts from the address of Dr. Matthew:

"There is surely enough for us each and all to do without stirring up the dying embers of an ancient strife. The sorrowing and the sinning, the broken and the discouraged, are all about us, and they need our help. Shall we continue to waste our time and consume our energies in a bootless wordy war? In God's name, let us be done with it! We have had our differences; may be we shall have them again; but let it pass; we are brethren, and the world about us is perishing while we pummel each other—about what? God only knows! The Lord of us all needs our strength for better things. Let us have peace!

"There is one thing we can do. We can arrange some simple method whereby a minis-

ter in good standing in a Conference in either church can be transferred without yielding for one minute either his Conference relation or his dignity as a man. We do that already in the case of lay members of the church; why not do it in case of members of a Conference?"

"Methodism has in it, as no other communion of which I have any knowledge, the essential elements for world-wide, aggressive, beneficent and permanent leadership in the kingdom of God. Long ago it was said: 'Methodism has a preachable gospel and a knowable religion.'"

"In the providence of God we have the most perfect system of church government ever devised for the supreme and single purpose of acquainting the world with God's external message of love and salvation, and the sure and permanent occupation of all lands with the institutions of the Gospel. John Wesley has been styled 'the greatest ecclesiastical statesman whom the world has yet produced.'"

"However we may glorify this age of progress, it is well for us to bear in mind that millionaire trusts and closed-shop labor organizations do not necessarily guarantee the reign of peace and good-will among men. To bathe every day in tepid water scented with attar of roses does not itself purify a man's heart or insure him against being a gambler and a libertine. In short, this age must some way learn the everlasting basic truth of Jesus' words: 'A man's life consisteth not in the abundance of the things which he possesseth.'"

The address of Vice President Fairbanks was replete with evangelistic and patriotic fervor. He pleaded for the highest ethical ideals both in Church and State. His fine words of appreciation for the faith of his fathers and his own faith as embodied in Methodist interpretation of the New Testament elicited hearty applause. In thoughts that breathe he urged the most fraternal relations possible between the two American Methodisms:

"I do not know how long the followers of John Wesley will dwell apart in the United States. I have faith to believe that the barriers which still divide us are growing less formidable with the lapse of time, and that they will ultimately yield and a union will be established between the Methodist Episcopal Church and the Methodist Episcopal Church, South, thereby creating one of the greatest instruments for good in the entire Christian world. We each and all desire to see the symmetrical development of our common country. We wish to see an intellectual, industrious, patriotic, religious people firmly welded together. We desire particularly to see the lines of division between sections completely obliterated and forgotten. I trust that Methodism may not long be divided upon lines of former sectional differences—differences which, thank God, are past and gone forever and forever. May we not hope to see the great Bishops whom you honor and whom we honor in the North, presiding over Conferences in every portion of the republic? May we not hope to see a united church, freely transferring its ministers between the North and the South as well as between the East and the West? Such interchange between the various portions of our country will serve mightily to advance a wholesome national purpose. We all earnestly hope to see the myriad influences making for good among us, threading from North to South and from East to West, weaving the people of all sections into a homogeneous whole. Consolidated Methodism would tend in a considerable degree to promote the intellectual and moral interests of the entire country. National solidarity will be advanced in some measure in fact, as well as in name, when Methodism comes into complete organic fellowship."

On the subject of Socialism he said:

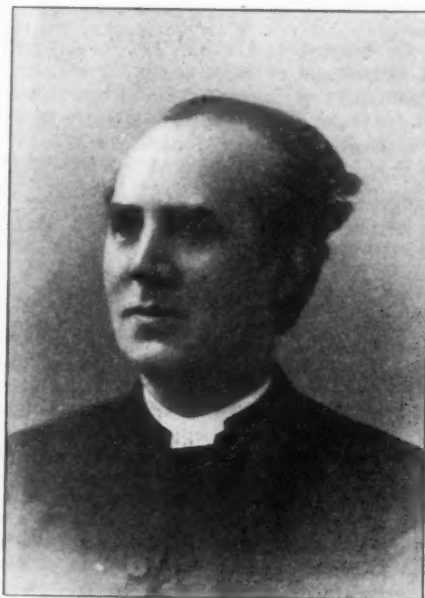
"The socialistic tendency in certain quarters has not escaped the attention of the most casual observer of current events. Its growth cannot be viewed except with concern, for it bodes no good to our country. The church may well concern itself with all those things which affect the temporal welfare of this great people. It may well concern itself with those things which menace the State, which tend to jeopardize the institutions which came to us from the hands of our fathers. The movement is yet in its

incipient stages, and it is well that its pernicious influence should be understood. Socialism is at war with our most cherished traditions. It is hostile to the enlightened principles of our growth as a great people. It is a peril to our social and industrial development. It would paralyze individual initiative, which has been the most potent factor in our upbuilding."

The Vice President was thoroughly at home with his brethren of the South; and they gave to him every expression of their regard for him in his individual as well as governmental capacity. The second official of these United States in the person of Charles W. Fairbanks is a distinct honor to Methodism and to his country.

#### A Great Britisher

It would be an exceedingly difficult act to give in linguistic outline a complete delineation of Dr. Dinsdale Young, the celebrated English Wesleyan fraternal delegate to the General Conference of the Southern Methodist Church. Dr. Young, out of the fullness of his mind and heart, has enriched every part of this great country where his feet have touched and where the printed page containing his utterances has gone. Some public orations are what Emerson calls them—escapes, apologies, gags, a noncommittal, not a communication, not a speech, not a man. But Dr. Young



REV. DINSDALE T. YOUNG  
Fraternal Delegate from Wesleyan Methodist Church

communicated himself whenever he spoke, and the communication of the man is the only communication worthy the term. He was no metallic man. Sounding brass and tinkling cymbal are as far removed from his deliverances as the imaginary poles are from each other.

The multitudes pushed and jostled each other at Birmingham that they might hear this genuinely great English son of Wesley. In listening to Dr. Young you found yourself forthwith brought into the same state of mind in which he was. A transfusion took place, and you found yourself enriched. He made you think; he compelled your cerebral batteries to work overtime. You did not keep your eye glued to the face of the clock; you were strangely oblivious to the clamant voice of an exhausted body. He touched the secret springs of your emotional self. The world wore a face of gladness and happy expectancy as long as this great gospel preacher from the English Isle opened his mouth and preached the words of this life. He was an

"Olympian bard who sung  
Divine ideas below,  
Which always find us young,  
And always keep us so."

The apostle wrote of a certain personage whose subtlety of way led silly creatures captive at his will. This descriptive sentence we adopt with slight changes, and say: The subtle speech and thought of the wise and enthusiastic Englishman led the most sensible creatures captive at his will. It is very much to be questioned if any representative has been sent in recent years from the Wesleyan Connection beyond the Atlantic to any General Conference of American Methodism who so completely captivated his hearers as Dr. Young. He said, in part:

Bishop Hoss, Bishops, and my Good Friends—for such I may be allowed respectfully to call you—they of Britain salute you! The Methodists of England and of Scotland and of Ireland salute you much in the Lord. It would be a strange thing if the heart of British Methodists did not go out towards their American brethren, and I am here tonight, a humble spokesman of our church, to assure you that we have you in our hearts. We naturally care for your state. The blood of a common ancestry, physical and spiritual, is in our veins. And, best of all, we are not only all one in Christ Jesus, but we are all the sons and daughters of John Wesley. His body sleeps in the graveyard of City Road Chapel, London, but his soul is marching on, and it never marched on more triumphantly than it does today. We rejoice unfeignedly, enthusiastically, in you the Methodists of this Southern Church. We know something of your history, and we are sacredly proud of it. We glorify God in you, I may venture to say that I have had the honor and profit and pleasure of reading a history of the Methodism of the South; and I have read it thrilled and thankful. If I may be allowed to say so, the story of the recovery of Southern Methodism after the war is one of the most marvelous pieces of heroic religion in the long and splendid history of the Christian Church. You were Methodistically, as it were, like a dull chrysalis; but how soon the dull chrysalis cracked into shining wings, which were never more vigorous and more illustrious than they are today. We thank God on every remembrance of that marvelous triumph of yours. And we are so thankful to know that you are not living in your past. There are churches who only live on their reputation; their solitary boast is their ancestry. Let me venture, even amid these dignities, to tell you an English story. There was an Englishman who was boasting of his heroic ancestry. He said: "I am descended from so and so," mentioning an illustrious name; and again, "I am descended from so and so," mentioning another name of splendor; and yet once more, "I am descended from so and so," mentioning another noble name. And a sagacious and observant wag who listened to him made this pithy comment—it was almost worthy of an American—"But good heavens, man! how you have descended." In the name of the Lord we congratulate you that you have not descended conspicuously and remotely from your splendid ancestry. The spirit that fired your ancestors fires you. Wesley's watchword thrills you, and still it is true in Southern Methodism, "The best of all is, God is with you."

The Methodists of England have sent me to tell you that they love you. They were anxious not only that you guess it, but that you should know it. We love you, my friends. One of your American humorists said on one occasion that he had a colossal intellect, but unfortunately he had forgotten to bring it with him. That glaring but unintentional omission you will pardon on the part of the English delegate tonight, I am sure. The Methodists of England have sent as their representative a working pastor—not an ex-president, not a president, not a great dignitary of the church, not a professor of theology, not the head of any great department, and, low be it spoken, not even a doctor of divinity! I believe I am almost the only minister in America at this hour who is not a doctor of divinity. I am trying to bear my humiliation with becom-



ing Christian resignation. But if I do not come to you as a bird of plumage gay, I bring you an olive leaf newly plucked, and I present it to you in the name of the Methodists of England. I have traveled through the streets of the city and over the roads of the land that I may salute you with unrestrained and most cordial affection, in the name of my brethren in that remote and storm-tossed isle.

#### ECCESTASTICAL CONDITIONS

We are face to face, in England, with Roman Catholicism, more audacious than it ever was before, using its liberty with an aggressiveness that never marked it before, speaking out with a sonority of tone that it never dared to adopt before. We are face to face with something more dangerous still—what is known as High Anglicanism—illit popery, sailing under false colors. We know how to deal with avowed popery; but unavowed popery, that is yet popery in essence—that is one of the great enemies of Methodism in my native land. And they are accustomed to tell us that they are in the apostolic succession. The Romanists say: "We are in the succession." The Anglican High Churchmen say: "We are in the succession." The Roman Catholics deny it about the Anglicans; the Anglicans admit it of the Romanists, but deny it about the Methodist and the other free churches. We are apt to ask them: "In which of the apostle's succession are you found?" For to be in the succession of one of the apostles, who shall be nameless, is not to be desired. As Methodists we do not believe in saying that we are in the apostolic succession. We claim that the idea of a lineal succession is—what the late learned Dean Alford said—a fiction. But there is a spiritual apostolic succession. Apostolic succession is not of the blood; it is of the soul. They are in the apostolic succession who hold the deposit of apostolic truth and testify that truth. Every man is in the apostolic succession who burns with the ancient apostolic fire; and we claim, more than we have ever claimed in English Methodism before, that we have all the marks of a New Testament church. We say our ministry is valid. We believe in its validity—not because we trust to any figment of lineal succession from the apostles, but because our ministry is a converting ministry, a sanctifying ministry, a scriptural ministry. We say that our sacraments are valid. We have not seven sacraments as they have; we are content with two, and we want no more than two; and we say that the Methodist preacher, when he dispenses those sacraments, is as truly in the apostolic succession as any braggart priest that either Romanism or High Anglicanism has known. So we lift up the banner of churchmanship. We say to our young people, "Ours is a church." There are those who speak of us scornfully as a "religious body." We say we object to such carnal

symbolism. We are churches—part of the Holy Catholic Church—with the cross of Jesus going on before.

#### DOCTRINAL CONDITIONS

We are emphatically, unreservedly, and solidly, evangelical. And right glad I am to make such a declaration. Other churches have serious and divisive doctrinal disturbances. There is doctrinal peace within the borders of English Methodism. And one great reason for this is that, by the blessing of God, we have revived and increased our evangelism. Evangelism is a doctrinal safeguard to a church. . . . The Bible still holds its place among us. It is a crowned and accepted place. It is the final court of appeal with us. . . . We allow for believing criticism. But when it comes to a question of rationalistic criticism, we say to the critical gentleman: "There is no room for you, brother, in English Methodism. Our pulpits are not open to you." There are ministers in English churches who inform their congregations that they are in such an unsettled condition in relation to the Bible that they propose to take a term of study in Germany until they can solve their problem. When any man says that in our church, we say: "Go, my friend; we do not want you back again." We believe in the Bible as the Word of God. John Wesley's test is still ours: "Is it according to the Scriptures?" We do not lower the Bible to the level of the inspiration of Shakespeare, or of Browning, or of Tennyson. We believe it has an inspiration different in kind as well as in degree. And we bow to the Bible as the very revelation of God to man.

#### ORGANIC CONDITIONS

Now let me say a little to you about the Methodism that has sent me across the sea to you, organically. I am going to tell you a secret that I will venture to ask shall not go beyond ourselves. Some of us are feeling, many of us are feeling, in English Methodism—and not knowing your local condition I may be the more free to speak it—that our danger today is a danger in the direction of somewhat inordinate organization. There is a danger that the preacher have not enough leisure in his study—not enough time to contemplate the great doctrinal realities; that he is not sufficiently quiet in his house, with his Bible and with the august and wonderful truths of our religion. There is danger of the minister's becoming petty, by having too many more or less earthly duties to fulfill. We are watching that peril. And each year, as our Conference comes around, some of us enter a mild protest against the piling up of organizations, for while organization is logically the product of life, there is always a peril that organization shall quench life.

We are carrying on a wonderful work, through grace, in the evangelism of England. We are building in our great cities large halls,

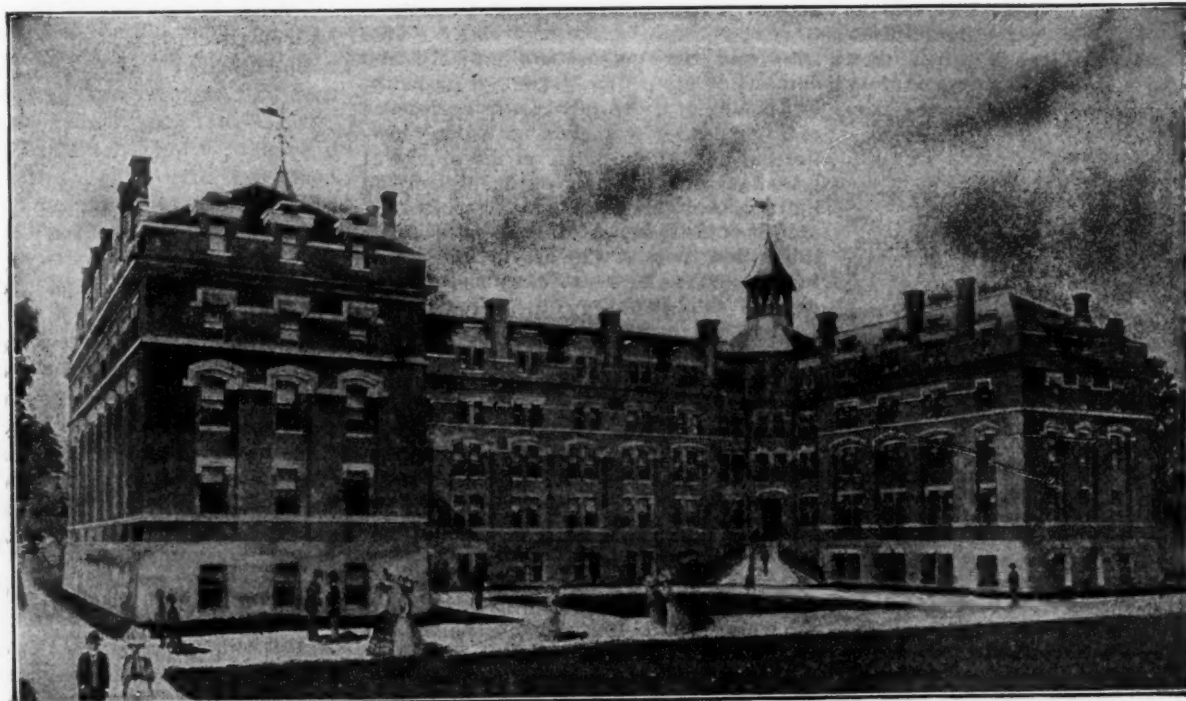
into which we are gathering multitudes. No single one of these is anything but crowded on Sabbath evening, and no one of them seats less than 2500 people. We are getting into those halls men and women who would not come into ordinary churches. We are saying, "If they will not come into our churches, and will come into these big halls, then, in the name of the Lord, let them have the halls." All over our English cities we are planting these great halls. They are thronged to the door. In the case of every one of them conversions take place from Sabbath to Sabbath. The day of little mission rooms is forever passed in England. We have taken a leaf out of the American book, and we have got to love bigness; and so instead of building these little halls, we are putting up great and noble structures. Not one of these buildings is anything but elegant. We have learned that the poorest people, for whom these halls are designed, have a right to the most artistic and sumptuous building that it is in our power to erect for them. We honor the poor.

But we are not only erecting these great mission halls—we are doing an equally splendid work in adapting our down-town churches for evangelistic purposes. We are taking care to select as the minister of such a church not a dull man—for we have no such; not an uncultured man—there is no greater or crueller sophism than that the masses may be content with an uncultured, uneloquent, ineffective ministry. We are putting into our down-town churches, in the poorest districts, some of our most cultured and eloquent ministers. We say the best is not too good for the common people; and these common people are responding right royally to the endeavors we are making in their behalf.

Then, we are doing a great evangelistic work in our villages. The villages of England feed the cities and towns. There are pouring out from our English villages, day by day, into our great towns and cities, such streams of young men and women. We feel how important it is that the village churches should reach them for Christ, and that as they drift up into the great cities they should be evangelized and Methodistized. We are grouping a number of our village circuits that were very weak, and had lost heart, together. We are strengthening them by merging them with neighboring circuits. We are giving them a more effective class of ministers. We have raised their hope and courage and enthusiasm. I am glad to tell you that the village Methodism of England today is in a position full of hope and cheer and God, who is working mightily in the cities, is working with equal might in the villages and hamlets of our native land.

Our home mission department is also doing a great and wonderful work in our army and

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KISSAM HALL, VANDERBILT UNIVERSITY

## THE FAMILY DEPARTMENT

### The Soldiers' Day

EMMA A. LENTE.

Now is told the thrilling story of the loyal-hearted ones,  
Who went forth from town and hamlet,  
marching to the beat of drums,  
Leaving homes and pleasant labors for the tragic toils of war,  
Eager with the stress of peril, loving what they battled for!

Some with boyhood in their faces; some in manhood's stateliest prime;  
Younger, older — all were brothers in that strange and troubled time;  
Giving each unto the other patience for the marches long,  
Courage in the awful conflicts, making each the other strong.

Oh, the pathos of their story! Who shall tell with tongue or pen  
All the tragedy of carnage, all the bravery of men?  
Some to die in flame of battle; some to suffer many a day;  
Now but few are left to honor as we honor them today!

Oh, the glory of their story! And their names shall never die,  
For their country, loving, grateful, lifts the scroll of memory high;  
And the flag whose fame and honor they so staunchly held in trust,  
Flutters in the soft sweet breezes o'er each mound of sacred dust.

### Thoughts for the Thoughtful

O birds, be no cease to your singing!  
Break forth into bloom, red rose!  
For day's high priest cometh out of the east,  
And June through the garden goes.

— Charles W. Coleman, Jr.

That which we are, we shall teach, not voluntarily, but involuntarily. — Emerson.

Not every accepted prayer is immediately an answered prayer. — Matthew Henry.

Even for those who are living well there may come a clear call to live better. Then merely to live well will be sin. — Rev. C. G. Ames.

Hold fast upon God with one hand, and open wide the other to your neighbor. That is religion; that is the law and the prophets, and the true way to all better things that are yet to come. — George Macdonald.

Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart, which to me was of invaluable service: "Do the duty which lies nearest thee," which thou knowest to be a duty! Thy second duty will already have become clearer. — Carlyle.

Plants and vegetation and trees grow toward the sun. Even the heart of a tree trunk is not at the centre, as many suppose, but the main body of every tree has an elliptical bulge toward the sun prevailing side. In garden or grove or thicket, if any plants or trees or shrubs are in the shade, they struggle toward the sun, the source of their life and light and well-being. It is in the same way that Christians ought to grow — toward God, the source of their life and light and blessedness. "The Lord God is a sun." It is our privilege, and should be our delight, to grow toward Him. — Rev. G. B. F. Hallock, D. D.

When the face is buried deep amid the dried flowers and leaves of departed joys, to hear a whisper which thrills the sense, growing fuller and clearer, like a flute, and to detect in its syllables the assurances of the Comforter himself; when the sepulchre

seems to hold all that made life worth living, to become suddenly aware that there is a presence near at hand, and to find that the Gardener himself is there to lift the drooping plant of life, unfurling its petals again to the light; to be strong in God's strength, comforted with the paracletism of the Paraclete, to drink of the brook by the way — here is blessedness which eye hath not seen, neither the ear of ordinary men heard, nor the unregenerate heart perceived. Even the bereaved and lonely heart, sitting amid the wreckage of all its joys and hopes, may be aware of this. — REV. F. B. MEYER, in "The Directory of the Devout Life."

The Christian has experiences of transcendent glory, when heaven itself seems enveloping him, when angelic ministrants seem hovering about. He runs without becoming weary. He walks and is not faint. He mounts up with wings as eagles. But he never enters into a state which is beyond the reach of his character. The men in this world who have the transfiguration glory are those who have the transfiguration character. It was not the divinity of the Father which flashed down from the eternal throne to enswathe and illumine Christ; it was His own divinity which irradiated His person and crowned the summit of glistening Hermon with celestial clouds of glory. It is not the descent of any splendor from heaven which glorifies the devout Christian on the mount of transfiguration; it is the outflashing of the Spirit of God resident in the thin-curtained temple of his flesh. Men must have divine life within them if they are to experience in any degree the metamorphosis which dazzled the disciples on the mount of Christ. When in prayer and supplication they come into intimate communion with the eternal world, the divinity within will answer to the divinity without, as in the case of our Lord, and heaven will "come down the soul to greet, and glory crown the mercy seat." — Rev. George P. Eckman, D. D.

We are surely immortal souls. Therefore life is worth living. The joy shall some day drown the woe. You who now live in mourning shall return again some day with rejoicing and bringing your sheaves with you, and with laughter on your lips. You who now find darkness gathering round you, do not stop — beyond, some-

where, shines the light that burns forever. You who are bowed down by defeats shall yet find a time to retrieve defeat in victory. This is but the school, and hard lessons make us strong to win life's battles. You who are suffering — it shall not last forever; a time shall come when there shall be no more pain, neither sorrow nor crying, for former things shall be done away, all things shall become new, and God himself shall wipe away all tears from your eyes. You who are invalids — who have been fighting some tell disease till all hope is almost gone — I think God sees you and will prepare some special place of large liberty and joy for you — a new body perhaps, obedient utterly to the soul. And you who after years of working and striving see no outcome of your labor, no recompense of reward, and doubt the value of it all, and are tempted to stop — Oh, no; go on! — the reward will surely come. Unless this world is a sham, a phantasm, a cruel blunder — and we cannot think it — for the faithful there awaits a crown of life somewhere, if not here. And you who think life all vanity because every one you loved is gone — be comforted, they are not far away in God's great world of love. Eyesight is not the measure of nearness in the spirit world. Not far from you are they — neither are they far from God and Christ and the angels. — FREDERICK LYNCH, in "Is Life Worth Living?"

I thank Thee, Lord, for cloudy weather,  
We soon would tire of blue;  
I thank Thee, Lord, for Pain, our brother,  
Whose rude care holds us true.

I thank Thee for the weary morrow,  
That makes the Past more sweet;  
I thank Thee for our sister, Sorrow,  
Who leads us to Thy feet.

— FREDERIC LAWRENCE KNOWLES, in "On Life's Stairway."

### THE STANDARD BEARER

HELENA H. THOMAS.

"YOUR neighbor tells me you are a stranger in these parts, an' that you are wantin' a man to slick you up in summer an' shovel you out in winter, so she sent me 'round to apply for the job."

"Why, is this Mr. Morris?" queried Mrs. Rayburn, in a hesitating tone, and a manner which plainly told the keen old man that his looks were disappointing.

"Yes, that's my name," was the laughing reply; "but I don't know when I've heard the 'Mr.' handle put to it, before, for every man, woman, and child in these parts calls me 'Grandpa' Morris. I'm not so very old, either — only seventy-five! But I'm 'grandpa' to the whole town, all the same."

As Mrs. Rayburn looked into the sunny face of the speaker she readily understood why old and young thus claimed him, for there was something about him that won her so completely that, in spite of his age, she was glad to avail herself of his services, resolving, meantime, to engage a younger man where muscle would be required.

Mrs. Rayburn had been advised by her physician not only to summer in the Northland, but to winter as well, so when the delights of the former gave place to the rigors of the latter, the situation would have been almost unbearable had it not



been for the frequent reminders that "Grandpa" Morris, as Mrs. Rayburn soon learned to call him, always had her in mind, and the sunshine he invariably brought with him.

"Always singing or whistling and smiling, Grandpa!" was the way he was often greeted. "But how can you be so cheerful when you have to work so hard, and must have much to try you?"

"Oh, whinin' don't help none," he would laughingly reply, "an' so, jus' as long's Grandpa Morris can get about, he's bound to wear a brave front!"

Mrs. Rayburn soon learned, too, that the old man wanted no favors on account of his age. Indeed, he rather prided himself on being "able to match the youngest on 'em." Though his employer was continually pained, in view of his advanced years and bent form, to see him undertake work suited to a young man, still she ventured only once to suggest a substitute, and then, for the first and only time, Grandpa's face wore a grieved look as he said, wistfully:

"If I don't work to suit you, I'm ready to quit any time; but I don't want you to think I'm too old to swing an axe, or do anything that needs doin'. Why, I'm as tough as a knot! And not really old, either!"

So all through that long winter he shoveled snow, split wood, etc., and when the thermometer was many degrees below zero, would cheerily whistle or sing as he worked.

The observant woman noticed, however, that whatever the tune, it furnished a key to the shining face of the old hero; and once, as the bent form was almost hidden from view by the drift upon which he manfully worked, she heard:

"We'll stem the storm, it won't be long,  
We'll anchor by and by!"

Grandpa Morris was as modest, however, as he was faithful. Indeed, too much so to suit the one who often tried to draw him out to talk of his past and present, but such attempts were always cut short by: "Well, what shall I do next? I want to earn my money, you know."

Never once through that memorable winter was he persuaded to enter the home of his employer to warm himself, for such invitations always called forth a laughing: "I'm no chicken! I've lived here so long cold don't down me."

Meantime, the old man's praises were sung by all with whom Mrs. Rayburn came in contact—from his pastor, who said, "The most faithful member of my church," to the child who gleefully sang out, "Grandpa Morris drew me up the hill. He's jus' the bestest man!" Then, too, she learned that the old man had an invalid wife, to whom, as informants said, "he was as devoted as a lover." But never a hint had he himself given that he must needs work early and late in the home, as well as earn the money to keep it going—as late in life he had lost, through a bank failure, his all—and he seventy-five years young!

The long-looked forward-to time of the singing of the birds brought in its wake Decoration Day—a day which revived such longings in the heart of Mrs. Rayburn to visit the White City where the earth had closed over her own precious

dead, that she sought out the cemetery of her temporary home, and reached it just as the Veterans were about to leave, after decorating the graves of their fallen comrades; and, greatly to her surprise, she saw that Grandpa Morris was the standard-bearer. She noticed, too, that with the honor of carrying the Stars and Stripes years had seemed to slip away from the brave old man. His form was less bent, and he appeared to have eyes for nothing but Old Glory.

The day following Grandpa Morris went to Mrs. Rayburn's and busied himself about what had been assigned him until there came such a downpour that his employer called:

"Come in out of the rain, Grandpa."

"Oh, no, thank you! I'm neither sugar nor salt," was the laughing reply.

"But I insist upon it! You will get soaked through and through! Besides, I want to talk to you."

With evident reluctance he entered the house, but as he did so looked at the clock, saying:

"I'll make good the time I lose!"

"Indeed, you won't!" was the decided rejoinder; "I am going to have a visit with you for once, rain or no rain."

Then, as the laughing factotum seated himself to drink the coffee prepared, his hostess said:

"I learned yesterday that you are a soldier in two ways. I have long had evidence that you are one in the best sense of the word, and when I saw you carrying the flag so proudly I knew that meant you are a Union soldier, as well."

"Why, did you see me? Well, I am proud o' that old flag! Always have been, an' will be till I die. But I tell you I felt streaked a-carryin' it yesterday, for a fact!"

"How so?" was the astonished query. "Why, when I watched you my thought was, 'There could not be found a more worthy standard-bearer.'"

"But you don't understand," said the old man, with a shake of the head, "how I feel. You see, it was like this: I wanted to enlist as soon's the war broke out, but they was too particular at first to look at me. Thought the war wouldn't last long, an' they could take their pick o' men. They said I was under size; besides, I had a cough, and consumption was hinted at."

At that the speaker laughed heartily, as he slapped his chest, saying: "My lungs have done duty seventy-five years, an' are sound yet, for all I know. Well, much as I wanted to fight for my country, I never did. I'm a soldier, in a way, but I never done more fightin' than you did. You see, I was so determined to enlist that I wouldn't give up, so when more able-bodied men were at a premium, I was let into the ranks. But, la! I didn't get as much as a smell o' powder, for peace was declared soon's I got to the front!"

He said it with such an air of disgust that his listener laughed heartily, saying: "Why, that is hardly like you, Grandpa, to want the war to continue to give you an opportunity to show your heroism."

"Well, I didn't mean it jus' that way; but what I was a-drivin' at was the idea of me bein' let carry the flag so many o'

my friends died for, when I never shed one drop o' blood for it!"

"But heart-loyalty is what really counts, Grandpa, and it was through no fault of your own that you are not resting on your sheaves, like the fallen dead whose graves were decorated yesterday."

"No, no, 'tain't my fault; but when the Major ordered me to carry the flag, there was a big lump in my throat 'cause I hadn't nothin' to show for bein' a soldier. You see, there's only a handful o' us left now, an' so we have to do most anyway."

"Well, you did yourself credit as a standard-bearer, anyhow," said Mrs. Rayburn, heartily.

"I did my best! I measured by my eye, 'fore I started, to see how high I must hold it so there wouldn't be any danger o' my lettin' the flag drag on account o' my bein' so—so bent, an' I kept lookin' up to see if I was a-doin' it right, for I would 'a' been heart-broke if I'd licked up the dust with the flag I love so well."

Mrs. Rayburn could scarcely keep the tears back as she saw fresh evidence of the speaker's nobility of character, so, to hide her feelings, she put a query that called forth:

"Get a pension! I should say not. I love my country too well to play robber! An' it would be nothin' short o' that, to my way o' thinkin', to accept a pension when I never had a scratch!"

"But there are many who have availed themselves of our country's gratitude to its noble volunteers, who are no more deserving than you," Mrs. Rayburn rejoined in a conciliatory tone.

"Oh, yes, I know that," was the laughing retort, "but I don't have to shoulder their sins. Why, there's a vet right here in this town who never was in a battle, yet he lives an easy life on account o' drawin' back pay and a stiddy pension. He says I'm a fool to work so hard when Uncle Sam is abundantly able to keep me in idleness the rest o' my days; but I'd rather starve than defraud my country!"

"No danger of your coming to want, Grandpa; you have done too faithful service to have any fears of that," said Mrs. Rayburn, with a choke in her voice, as she thought of the heroism back of that furrowed face. She had in mind, however, the battles the old hero had fought through his wearisome life-march, and from a full heart she added:

"You have been too faithful a soldier of Christ to have any fears as to your future, Grandpa."

The eyes of the old man took on a new light just here, but, for an instant, he made no reply; then, winking back the tears, he said, brokenly:

"I ain't much on experience 'cept in class-meetin', but I've sailed under that blessed Banner too long to lose faith in it. Guess I have!"

Then, as if he could not trust himself to say more, he started to resume work. Mrs. Rayburn, however, delayed him long enough to say, chokingly:

"You are the bravest soldier I ever knew, Grandpa, and methinks it is because you keep your eyes so fixed on the Banner of the Cross that you so honor it. But one of these days, like that hero of

old, you will have good reason to say, 'I have fought a good fight!'

Grandpa Morris furtively wiped away a tear, as he walked out, but, an instant later, as he lustily swung an axe, he was heard cheerily singing:

"Sure I must fight if I would win.  
Increase my courage, Lord!"

*Charlevoix, Mich.*

### The Invalids of the Bible

"YES," said the cheery invalid, as she dropped her magazine, "for those of us who can't do much but read, it's a good thing that 'of the making of many books there is no end.' One needs to read a good many, if only to help one to appreciate more fully those that we have always had.

"There is still room for another book. There are so many books about things in the Bible, and some of them are apparently written to make it unnecessary for us to read the Bible. Well, there's one that hasn't been written as yet, and so we must go back to the Bible itself. You have seen those volumes about 'The Heroes of the Bible,' 'The Rulers of the Bible,' 'The Women of the Bible,' 'The Plants of the Bible,' and all the rest — a score, or maybe a thousand, of such titles, and good enough books, I dare say, in their way. Now did it ever occur to you that quite a book could be made on 'The Invalids of the Bible?' I could almost write it.

"There's Job, for example. No thoroughly well person could write for this proposed new book the chapter about Job. But there are things of his condition which an invalid can understand. Take that of the man-servant not coming when he called. You smile, but Job saw nothing to smile at. And how he dropped out of sight of his familiar friends, who went right on their way and forgot him! Even his wife grew unsympathetic. People who are well do not mean to be unsympathetic, but they always attach a certain culpability to sickness, in spite of their efforts to be helpful. And there are the friends who told Job that they were comforting him just as he had been in the habit of comforting others. It was true, of course, but for that very reason it was not the thing to say.

"Then there was Elijah. A person in good health would suppose that he would have broken down during the strain of those long three years of waiting and suspense. But some of us who have been through it know just why it was that he broke down only when it was all over — when the rain had come and the prophets of Baal had been slain, and the Lord had sent fire from heaven. And think how the Lord treated him! Sent him off on a journey, change of air, and no occasion to worry about what he was to eat!"

"And you will not forget the vision at Horeb?"

"No, indeed; but after nervous prostration one sometimes needs a change to be able to hear the still, small voice. And God was very patient till Elijah was rested and in a reasonable mood. Our human friends seldom have so much tact, and nervous prostration is such an unreasonable disease, and to a well person so needless!

"Then there was the woman who touched the hem of Christ's garment. In how few words the whole story is told! She had been sick twelve years; she had suffered many things of many physicians; she had spent all she had; she was no better, but rather worse — there you have the whole story! I can just imagine how her relatives tried to dissuade her from going after Jesus.

'You'll just tire yourself out; you will not be able to walk so far; you'll be worse after the excitement is over,' and all that!

"There are books that tell people how to get well, and they are a blessing. There are books that tell people how to live so as to keep well; they are a greater blessing, and the Bible is the best of them. But there are some of us who can't get well, and some who must be a long time about it. So it is good to have something in the Bible besides the miracles of healing.

"I read the magazines and the novels and the stories of adventure, and something more solid besides; but here under my pillow I keep the Book which contains not only the Lord's remedy for sickness and sin, but a divine compassion for us even while we are sinners, and a lot of comfort even while we are sick. It is something to be helped out of life's trials; but there are times when we appreciate even more the help that helps us in them and through them." — *Youth's Companion*.

### TRUST

Out of the shadow of death,  
Out of the prison of pain,  
Brought to the house of life  
And the paths of joy again —  
What has the soul to tell  
That has tasted heaven and hell?  
Is it worth, is it worth the while,  
Or is it all in vain?

And the soul made swift reply:  
"In spite of pain and tears  
Life shall fulfill its promise,  
And Love redeem the years!"

What of the whisper of God  
Heard at the tempest's height?  
What of the star of hope  
Seen in the deepest night?  
Is there ever a goal  
For the striving, eager soul,  
Or is the One who blesses  
Also the One to smite?

And the soul made swift reply:  
"He who is Love Supreme  
Shall conquer death and anguish,  
And the heart attain its dream!"

— ELIZABETH ROBERTS MACDONALD, in  
*Congregationalist*.

### A GOOD PLAN

HELEN M. RICHARDSON.

IT is an excellent plan, when removing outside windows in the spring, to clean them before putting them away for the summer; then, if they are kept in a reasonably clean place, when they are taken out in the fall they will need only a hasty wiping with a cloth, to remove what little dust they have collected during the summer, and render them in good condition for use; whereas, if they are put away with all the winter's accumulation of dirt, a thorough washing is necessary.

The days are so short and work is so driving in the fall, that all these little helps will be appreciated, and the clean, shining window panes will smile back approval when a few dextrous turns of the screw-driver again fastens the outside windows in place.

This is a good plan to follow with all utensils that are to be put away for a season after their term of usefulness has expired.

Lawn-mowers, shovels, rakes, hoes, and the like, are often left out, exposed to the ravages of the weather by careless owners who can ill afford to replace them with new utensils, yet who never seem to realize

that a little wise forethought in the housing of these articles would keep them in good condition for a number of years.

"An ounce of prevention is worth a pound of cure," is a homely adage, the following of which would save much expenditure of time and many a dollar to the thrifty person who believes in wise economy as an aid to a financial betterment of his condition.

*Waltham, Mass.*

### Another Kind of Gossip

Gossip isn't always disagreeable. Two pleasant-faced women rode in on a suburban train the other morning. One sat behind the other, and all the way into town they kept up a running comment of personalities something like this:

"Elsie is a dear little thing, isn't she?"  
"Indeed, she is — one of the sweetest young girls I know."

"They say she was quite the belle of the party last night."

"Was she? She didn't seem to think so, at all. She has such a sweet personality, neither bashful nor forward. She speaks so nicely of her stepmother."

"I never heard her speak unkindly of any one."

"No, that's true," said the other, warmly. "And she always has a great deal of good to say about every one."

The women continued to speak affectionately of Elsie, until the listener felt a warm interest in this fresh, charming, modest young girl. It was clear she was all that.

Then the talk turned on two girls evidently visiting at the home of one.

"It's a pleasure to have them. They are such bright, merry girls, and so careful not to disturb our routine in the least detail. They would be really distressed if they were half a minute late to meals."

"I've heard their mother talking to them," smiled the other. "They have had the best of training."

"One would easily know that."

And then, while one wished one might know these two model young guests, the conversation touched on a masculine mutual acquaintance and his daughter.

"I felt sorry for her. She wished so much to visit them. But her father — well, you know. He will not permit."

There was silence for a moment. Then not a fusillade of criticism against the harsh parent, but this:

"John will see more clearly, after a while," said one, in a quiet tone. "He is a good man, and his motives are high. When he sees his mistake, he will rectify it."

Upon this they heartily agreed, and before long a married friend was the subject of the pleasant, low-voiced duet.

"What lovely children she has!" said one. "She is so exquisitely gentle with them."

"Her husband is one of the finest men I know," said the other. And she told a little anecdote which was like a peep into a happy and exceptional family life.

Before the train ran into the city sheds the interested eavesdropper was introduced to quite a little circle of the mutual friends of these two excellent ladies. They were all such kindly, agreeable people that one's only regret was not to be able to make their actual acquaintance.

Were they all really so delightful? one wondered. Or was it that these gentle hearts would think ill of none, and these silvery tongues speak only good?

It was a kind of gossip that did not harm. It made you feel that the world must be rather a pleasant place, with so many nice people living in it. — *Bulletin*.



## BOYS AND GIRLS

## BEST OF ALL

'Twas a brown little, plain little, thin little book,  
In passing you hardly would give it one look.  
But the children all loved it, "Because," they all cried,  
" 'Tis full of nice stories — 'tis lovely inside! "

'Twas a brown little, plain little, thin little girl,  
Her nose was a failure, her hair wouldn't curl;  
But the children all loved her, "Because," they all cried,  
" She's so kind and so bright and so lovely inside! "

— Minnie Leona Upton.

## SQUARETAIL, AN ORCHARD CHILD

LYLE WARD SANDERSON.

"**A** LAS! more trouble in Paradise!" exclaimed Miss Lou, and, picking up cushion and field glasses, she wandered down into the orchard.

Now the orchard is the most beautiful place in the world; no one ever stays there long without finding it was all a dream about being grown-up and tall and having responsibilities and cares. There is nothing anywhere quite as bright as the sunlight in the orchard when it shimmers over the grasses; the softest breeze imaginable, sweet with the breath of the distant sea, stirs the grasses, which bend and bow and listen to the murmurings of the creek, which winds about at the foot of the orchard. The apple trees are very old and gnarled and twisted into curious shapes. Like a sentinel, a great white oak has hung over the water for more than a hundred years. Beyond the creek broad, open fields slope away to dark pine woods.

When Miss Lou had come back to her old home in June she found the place, which had been closed for a year, quite overrun with grass and birds; indeed, the birds had taken complete possession. Flocks of purple finches fed like chickens about the door; the shy cuckoo stole from tree to tree; chipping sparrows perched on the roof and telegraphed, with sharp chip-chip, chip chip-chip-chip, their messages to friends across the creek; tall blue herons, with heads drawn back and proud breadth of wing, came flying from beyond the woods to wade in the creek and fish for eels all the golden afternoon; but it remained for the robins to show the greatest audacity.

Mr. Squaretail, as Miss Lou had dubbed one particularly forward youngster, often perched and took a nap on the scraper on the side of her steps, or cuddled, like a tiny hen on a nest, on the door-mat; and when Miss Lou came out to sit on the steps, Squaretail's mother actually flew in her face, with a scream, and tried to drive her away.

"Whoever can be quarreling in a place like this?" questioned Miss Lou, and pushed her way through the grass till she came to the lettuce-bed.

"Oh, it's you, Squaretail, and of course you are hungry," she said to the fat

young robin which hopped excitedly about.

Squaretail was an only child, so Miss Lou had concluded from her observations, and a spoiled one at that. All day long he chased his parents round, demanding: "More worms, more worms quick!" squealing at them, fluttering his wings rapidly, and holding his bright yellow mouth wide open. First his father, then his mother, toiled to satisfy his ever-increasing appetite. Miss Lou could see that they actually took turns, of about twenty minutes apiece, for Mother Robin had a curious white mark on her breast that easily identified her.

"Squaretail, Squaretail, you are as big as your father. Why don't you learn to dig worms for yourself, you spoiled young one?" said Miss Lou, reprovingly, and strolled on down toward the old oak.

Something caught her eye in the Porter apple tree, and creeping near she saw two round little soft balls of fluff, with light spotted breasts, sitting very close together on a twig, while the third little ball perched solemnly on another twig just below and a little to the right of the pair.

"Oh, you funny little things! Are you having your pictures taken to put on a Christmas card?" she exclaimed softly, and crept about to get a better view. Then she saw that each little ball was not perfectly round, but had the tiniest, funniest half inch of a tail which stuck straight down behind. The three little balls, sitting as erect and proud as a wee mite of a small boy in his first pair of trousers, looked so comical that Miss Lou laughed till she fell back into the grass where she established herself for observations.

"Who are you, baby dears, and where is your mother?" she inquired.

The three drew a little closer together as if to say: "Mother's away; she told us to keep very quiet till she came back."

"I wonder when she's coming," thought Miss Lou after awhile, as she watched a brilliant bluebird swinging on a twig. The bird appeared a bit nervous; and kept moving about from one tree to another until it drew near the trio, who at once began to squeal and flutter their tiny wings.

"O Mrs. Bluebird, I never dreamed they were your babies!" exclaimed Miss Lou, in delight. "What dears they are! You must be proud of them. I suppose they'll grow bluer as they get bigger. Aren't they hungry, though!"

Mrs. Bluebird, with a wary eye on her visitor, proceeded to feed the three in due order: first Bubby Bluebird, then Sonny, then the Little One. After giving a few quiet instructions, away she flew, while the trio waited patiently her return, "being good" to the best of their knowledge.

For a long time Miss Lou watched as the bird came and went; but she saw no quarreling, no crowding or greediness among the little Bluebirds, and perfect behavior during their mother's absence.

"You at least know how to bring up children, Mrs. Bluebird," she said, as thoughts of her own supper caused her to turn homeward.

For a number of days there was time for only a passing glimpse of Squaretail and the little Bluebirds. Meanwhile the

haymakers had been busy in the orchard and meadow; and when, one afternoon, the breeze brought enticing whiffs of new-mown hay, there was no resisting the temptation. Comfortably established with her back to a hay-cock, Miss Lou, as she looked over the fields, felt that all the babies in Christendom were out for an airing.

Baby finches were being fed in the short grass; baby song sparrows twittered softly in the low bushes; baby chipmunks perched on the old fence; Squaretail hopped about after his parents, quite crazy over the feast they were bringing him; but, best of all, as Miss Lou focused her field-glasses, she discovered the little Bluebirds in a tree near by. They had grown wonderfully in the few days, and their wings seemed strong; but they made no attempt to leave the tree where their mother had placed them.

Suddenly from a bush, a gray catbird, acting as policeman for the crowd, gave a shrill cry of warning; the next second every bird and birdling, save one, made for cover. Mr. Squaretail, alone and unconcerned, hopped bravely along in the short grass.

Miss Lou, looking round the haystack for the reason of the panic, grew weak with fright at the sight of a long, lean cat crouched for a spring.

"Run, Squaretail, run!" she cried.

"Fly to the tree, fly!" shrieked Mrs. Robin, bravely dashing at the cat. But Squaretail had never done anything but exactly as he pleased; he saw no reason why he should leave his play, and so — there was a bound and a squeal, and the cat was gone. Alas! so was young Squaretail.

"O Bobbie Squaretail!" mourned Miss Lou, "why didn't you learn to mind your mother? Why didn't your mother make you stay safely in a tree like the little Bluebirds?"

It was no use pursuing the cat, which was now far under the barn.

Mrs. Bluebird, perched lightly on an elm twig, began to sing a little. "My children always do as they are told," she twittered, with pardonable pride.

Dover, N. H.

## A Dreadful Blunder

I slept all through the sermon, so when they passed the plate  
I made a dreadful blunder, and noticed it too late.

I'll surely try to stay awake in church another time,  
For oh! instead of papa's cent, I gave my silver dime!

— ANNIE WILLIS McCULLOUGH, in *Youth's Companion*.

— Mamma (to Walter, who has just returned from his first experience with a fishing-rod): "What, back so soon?"  
Walter: "Yes'm; I thought I'd come home. The worms were so nervous that I couldn't get 'em on the hook."

— Little Dorothy had been intently watching her brother, an amateur artist, blocking out a landscape in his sketch-book. Suddenly she exclaimed: "I know what drawing is." "Well, Dot, what is it?" "Drawing is thinking, and then marking around the think."

## THE SUNDAY SCHOOL

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## Lesson XI --- June 10

## PETER'S GREAT CONFESSION

MATTHEW 16: 13-28.

TIME. — The summer of A. D. 29.

PLACE. — The neighborhood of Caesarea Philippi, at the foot of the Lebanon Mountains, in the tetrarchy of Herod Philip. The city (anciently known as Paneas) had just been rebuilt and renamed by the tetrarch. Its surroundings were famous for beauty, and are so still — "exceedingly picturesque, so that few spots in the Holy Land can be compared with it — with a rush of many waters, wealth and variety of vegetation" (Farrar).

HOME READINGS. — Monday (June 4) — Matt. 16: 13-20. Tuesday — Matt. 16: 21-28. Wednesday — John 6: 66-71. Thursday — Acts 4: 1-12. Friday — John 11: 18-27. Saturday — Col. 1: 9-20. Sunday — Matt. 10: 26-33.

GOLDEN TEXT. — "Thou art the Christ, the Son of the living God." — Matt. 16: 16.

This is known as Peter's "great confession." It was great because it struck the highest truth concerning Jesus. Others had declared whom they thought Him to be; but their declarations were either false or incomplete. At Nazareth, when He came back and taught in the synagogue, they said, "Is not this the carpenter's son?" So in a sense He was, though not precisely as they meant; and how utterly did that fail to define Him! And Nicodemus came to Him, and said: "We know thou art a teacher come from God." And so He was; but how far short did even that great statement fall of declaring what He was! And the popular current opinions about Him were vague and confused — Elijah, John the Baptist, one of the prophets — every one was guessing, but no one knew. Then Peter spoke the whole truth, "Thou art the Christ, the Son of the living God." Nothing can be added to that. He was not an old prophet come to earth again; He was not a new prophet even, greater than any who had gone before Him. He was the one of whom the prophets testified, the Hope of Israel and the Saviour of the world. All the longings and the desires of the Jewish people, from Abraham to aged and devout Simeon ministering in the temple, gathered in the name Messiah, the "Anointed One," the King who should make glorious the throne of David. But the prophets themselves had intimated rather than distinctly declared who the Messiah should be. We interpret their words in the light of what Jesus and the apostles declared Him to be, rather than being made to know by what the prophets wrote. But Peter rose to the highest recognition of Him, and declared plainly what the prophets saw through a glass darkly. It was indeed a great confession; it is an exponent of Peter's capacity for inspiration; and we can do nothing fuller or higher than to repeat it and to meditate upon its meaning.

## The Meaning Made Plain

I. The Christ (Verses 13-17). — 13. ["Now"] When Jesus came into the coasts ["parts"] of Caesarea Philippi. — His route was northeastward from the Lake of Galilee. The road runs along the eastern bank

of the Jordan. Caesarea Philippi was an inland city near the headwaters of the Jordan, and about twenty miles from Bethsaida. By its "coasts" we should understand its neighborhood; Mark uses the word for "villages." After having prayed in solitude (Luke) Jesus "asked His disciples" a question to prepare the way for fuller revelation of His nature and mission. Whom ["Who"] do men say that I [omit "I"] the Son of man, am ["is"]? — The Authorized Version, while not in form so close to the Greek as the Revision, gives the meaning of our Lord's words very well. By "the Son of man" He meant Himself, and was so understood. Compare the variations of this question given by Luke and Mark. In spite of the opposition of the classes influential in religion and politics, the "common people" of Galilee and Judea still "heard" our Lord "gladly." His popularity does not seem to have been on the wane. But He had not been able to establish among His countrymen any definite faith in Himself, nor even any definite conception of His mission. Outside of the twelve disciples He had hardly any trustworthy followers. The end was drawing near, and it had become necessary to give to these disciples an understanding of their Master's character and destiny and of their own isolation.

14. Some say that thou art [omit "that thou art"] John the Baptist. — Herod's terror of conscience was noted in Lesson VIII. God might well raise him from the dead "to continue his work cut short by Herod." Some, Elias — the Greek form of Elijah. Malachi (4: 5, 6), in poetic words, which were, however, understood literally by most Jews, had prophesied that Elijah should appear on the earth to prepare the way and day of the Lord. And others Jeremias ["Jeremiah"] or one of the prophets — that is, one of the old prophets risen again (Luke 9: 19). Jeremias is mentioned as a specimen. No one seems to have thought of Jesus as being Himself the Messiah.

15. But whom ["who"] say ye that I am? — "Ye" is emphatic — *you*, who have been associated with Me, in contrast with others. He hoped that in His disciples was to be found "at least the nucleus of a community with a definite religious conviction as to the meaning of His ministry and mission" (Bruce).

16. Simon Peter answered — as natural spokesman for the rest. He speaks in a similar way on behalf of the company as well as for himself in John 6: 67-70. Thou art the Christ, the Son of the living God — in Luke, "Thou art the Christ of God;" Mark omits "the Son of the living God." The three phrases are essentially one. This belief in "the Christhood of Jesus" differentiated the disciples from the favorably disposed multitude."

17. Blessed art thou, Simon Bar Jona ["Bar-Jonah"]. — Bar is Hebrew for son. Peter is "blessed with that blessedness which appertains to the kingdom of God," like the saints on whom the Beatitudes of the Sermon on the Mount had been pronounced. Flesh and blood hath not revealed it unto thee. — This truth was not discovered by any human learning or acumen. Jesus addresses Peter — "thee" — because Peter only has spoken. But there is no reason to suppose that Jesus implies that the revelation of this truth had not also been made to the other apostles, and that they all believed what Peter believed. My Father. — All spiritual enlightenment comes from the Father of lights. Which — "who." The words of this verse imply

satisfaction with the quality of Peter's faith. Peter rightly understood not only the Man Jesus, but also measurably the office of the Christ. "Flesh and blood was the source of the opinions of verse 14."

II. The Church of Christ (Verses 18-20). — 18. Thou art Peter [Greek, *petros*], and upon this rock [Greek, *petra*] — "a happy play of words. Both are appellatives, to be translated, Thou art a rock, and on this rock. In Aramaean, the language in which this sentence may first have been spoken, the two are represented by the same word. Elsewhere in the gospels *Petros* is a proper name, and *petra* only is used in the sense of rock (Matt. 7: 24)." We should not forget that this surname already had been bestowed upon Simon (John 1: 42); now its reason is disclosed. "The rock element in Peter was his confession." The foundation of Christianity is the truth that Jesus is the Messiah, the Son of the living God. I will build my church; and the gates of hell ["Hades"] shall not prevail against it — a distinct prediction, this, that the followers of Jesus were to be a body separate from Judaism. The word "church" is not an anachronism in our Lord's mouth. "It is an old familiar name for the congregation of Israel found in Deut. 23: 2 and Psa. 22: 25, both books familiarly known to Jesus" (Bruce). See Matt. 18: 18 and John 20: 23 for evidence that the blessing given to Peter was shared by the Twelve. Death is here figured as a fortress through whose gates terrible armies march forth, but, though conquerors of all the earth, these armies are overcome by the power of Christ.

19. The keys of the kingdom of heaven — the power of admitting to, rather than of excluding from, that kingdom. This power was, of course, to be exercised subordinate to Christ. The apostles were never made independent of their Master and Lord; but the task of building up His church was to be delegated to them. Nor are we to understand this to mean merely that persons were to be admitted to the kingdom at Peter's will (according to the Roman notion) or at the will of all the apostles. The emphasis of the meaning is on *things*, not persons. It was simply a warrant given to the apostles through Peter to enact laws for the government of the church. Not even Peter, but Christ alone, had power to forgive sins and admit to heaven. *Whatever thou shalt bind — not whosoever. Bound in heaven . . . loosed in heaven* — "not merely a promise of a ratification by the invisible Head of the church of the decisions of fallible men or fallible councils, certainly not a guarantee of infallibility," but a promise of such an identity of the purposes and will of consecrated humanity with the purposes and will of God that both shall be one, God's providence closely leading the church through all experiences along the right path.

20. They should tell no man that he was Jesus ["omit "Jesus"] the Christ —

## Hood's

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the proclamation might lead to political results antagonistic to the divine plan.

III. *The Cross of Christ* (Verses 21-23). — 21. From that time forth [omit "forth"] began Jesus to show unto his disciples, how [omit "how"] that he must go unto Jerusalem, and suffer many things . . . and be killed, and be raised again the third day [and the third day be raised up] — *must go*, although not controlled by necessity; willingly so, as the instruments of God's plan of redemption. Jerusalem was the centre of the Jewish world.

22. Then ["And"] Peter took him. — Took him aside for a private word. Be it far from thee, Lord. — Margin, "God have mercy on Thee, Lord!" Such utterances would endanger his popularity. This shall not ["never"] be unto thee. — He believed with all his heart that Jesus was the Messiah, but he had not yet learned in what sense He was to be the Man of Sorrows and acquainted with grief.

23. But he turned, and said unto Peter. — Here is mournful evidence that even when a man's creed conforms to the Divine mind his conceptions and feeling may be out of sympathy with the Divine heart. Get thee behind me, Satan. — Jesus recognizes a temptation of Satan in the words of Peter. It is startling to hear from such high authority that a man may at one minute speak under inspiration from God and the next under inspiration from the devil. People who, like Peter, are intensely spiritual and intensely emotional are unusually susceptible to suggestions from above or below. The evil suggestion here was to abandon the path of self denial and suffering and to take the easier way to worldly success. An offense — "stumbling block." Thou savorest ["mindest"] not the things that be [omit "that be"] of God, but those that be ["the things"] of men. — Evidently Jesus felt the temptation which with all His soul He rejected. "None are more formidable instruments of temptation than well meaning friends who care more for our comfort than our character."

IV. *The Cross of Christ's Disciples* (Verses 24-26). — 24. If any man will ["would"] — if any man wish and determine. Come after me — as a disciple. Let him deny himself — renounce his personal choices and ambitions. Take up his cross — cheerfully accept terrible and repellent duty, even to the extent of voluntary death. The figure of speech, if conformed to modern conditions, would be "construct his own gallows."

25. For whosoever will ["would"] save his life shall lose it; and whosoever will ["shall"] lose his life for my sake shall find it. — A great ethical principle, which underlies our Lord's own sufferings and the sufferings of the righteous through all time. We cannot measure eternal life by temporal economies or advantages. He to whom the interests of earthly life are the highest consideration shall lose eternally.

26. For what is ["shall"] a man ["be"] profited if he shall gain the whole world (which no man can do) and lose his own soul ["forfeit his life"]? or what shall a man give in exchange for his soul ["for

his life"]? — This truth is self evident. Suppose that a man were certain that by his personal death millions of money could be made for his personal expenditure! Of what good would they be? Earthly life is more valuable than all earthly treasure, and once lost can never be recovered. But how immeasurably more important is the same principle when applied to the spiritual life! "For the man who grasps this truth it is easy to be a moral hero and face any experience." The change from *soul* to *life* does not alter the essential meaning. But after all has been said, the solemn truth remains that verses 25 and 26 demand thought and prayer, on the part of teacher and pupil, rather than elaborate explanation.

V. *The Glory of Christ* (Verses 27, 28). — 27. For the Son of man shall come in the glory of his Father with his angels. — The Greek "points to something near and certain." The divine "glory" is "the counterpart experience" to the sufferings and death foretold in verse 21. The imagery is drawn in part from Dan. 7: 13, 14. The rewards of the final judgment are pointed to as an additional incentive to those who in their heroic love had already left all to follow Him. It is the Son of Man who shall administer the judgment. Reward — "render unto." Works — "deeds."

28. Verily I say unto thee, There be ["are"] some standing here ["some of them that stand here"], which ["who"] shall not ["in no wise"] taste of death, till they see the Son of man coming in his kingdom. — Minds intent on literal exactness rather than on comprehensive truth have hesitated to find this prophecy fulfilled in the remainder of the gospel story. If, with Dr. Bruce, we are content to paraphrase it as follows, we will have no trouble: "Be of good courage, there will be ample compensation for trial soon; for some of you even before you die." The words of Jesus about the future provide for a near advent and an indefinitely postponed advent. Some of His hearers on this occasion certainly did live to witness the fulfillment of His promise and prophecy in his own crucifixion, the destruction of Jerusalem, the end of the Jewish state, and the birth of the Christian Church. If Peter, on the day of Pentecost, had been asked concerning this "saying," doubtless he would have regarded it as already abundantly fulfilled.

#### Nails for the Teacher's Hammer

1. This question by Jesus shows that He cares who men think He is. It was not curiosity, but genuine interest, that led Jesus to ask: "Who do men say that I am?" and "But who say ye that I am?" It is of prime importance that men shall have a right conception of Jesus. If they think He was simply a man, they can expect nothing from Him more than a man could do. If He was prophet and teacher, then He can do nothing but teach. But if He is the Son of God, then He is capable of being a Saviour. This was what John meant when he wrote: "Who is he that overcometh the world, but He that believeth that Jesus is the Son of God?" (1 John 5: 5) The question whether Jesus was divine involves the whole question whether salvation has been provided for the world.

2. The confused popular notions about Christ that then existed, are still to be found. Ask the Jews of today, and some will declare that He was a prophet, and some that He was an impostor. Ask the Unitarians, and they will say He was a man, the son of human parents, but having a nature exalted above all other men and peculiarly endued with spiritual wisdom and grace. Ask rationalists and agnostics, and they will answer that He was merely a man; or, if anything more than a man, we cannot know it. The question, "Who is Jesus?" is the supreme question of the world.

3. Peter's declaration that Jesus was the Son of God was accepted by Jesus as true. No fair interpretation can avoid this conclusion. Jesus

knew Himself to be the Son of God and wished men so to regard Him. If Jesus was not divine, then the acceptance of Peter's confession was dishonest. We are, therefore, shut up to the alternative of accepting Peter's declaration as the truth, or rejecting Jesus altogether as unworthy of confidence. But are there any evidences or signs in His life that He was insincere or capable of practicing deception?

4. Peter's recognition of Jesus as the Son of God was given to him by spiritual revelation. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was not necessarily nor probably a sudden but a gradual revelation. Peter had come day by day to feel that Jesus was divine. And this revelation came to him because he kept himself in a spiritual attitude that made it possible. He was following and obeying Christ, and he was eager to know the truth. We can only know Jesus in His true nature by an inward revelation. "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12: 3). But the Holy Ghost will enable every one to know that who puts himself in right bearing toward Jesus.

5. The doctrine of the Divine Sonship of Jesus is the foundation of the church, and not Peter. Jesus changed Simon's name to Peter, "a rock," because of his declaration that Jesus was the Son of God. Jesus does not say, speaking to Peter, "Upon thee I found my church," but "upon this rock." And He does not say "The gates of hell shall not prevail against thee," but "against it" — that is, this truth. Simon was called "Peter" because the truth he declared was as a "rock."

6. Peter, confessing Jesus as the Son of God, was made by Jesus to represent the kingdom of God. As the truth concerning Jesus had been revealed to Peter, so the church should be the depository of the truth. Not Peter personally had this authority, but all true representatives of the kingdom of God.

7. It was necessary that the disciples should first believe that Jesus was the Messiah before they could be told of His death. "From that time," that is, from the time of Peter's confession, Jesus began to make known to them that He was to be put to death. He would have them understand that His death was to be not simply that of a man, but as the promised Saviour of the world. They were greatly shocked at this announcement, just when they had come clearly to know that Jesus was indeed the Son of God. But afterward they saw the meaning of it.

#### Frank A. Kennedy Honored

At the regular quarterly meeting of the Board of Directors of National Biscuit Company, held at the office of the company at New York, on Thursday, 10th inst., Mr. Frank A. Kennedy was elected a director of the Company.

The election of Mr. Kennedy restores to active participation in the biscuit business one of the pioneers of the industry.

No name is more widely known throughout the United States in the biscuit business than that of Kennedy, and in all New England, where the Kennedy business had its origin and its home, the name is practically a household word.

Mr. Kennedy for many years conducted successfully in Cambridgeport, Mass., the extensive business originally established by his father, and afterwards established in Chicago an equally important and successful manufacturing plant.

The value of the name is attested by the fact that notwithstanding their purchase by the New York Biscuit Company, and subsequently by National Biscuit Company, both plants are still known as Kennedy Biscuit Works.

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## OUR BOOK TABLE

FENWICK'S CAREER. By Mrs. Humphry Ward. Harper & Brothers: New York. Price, \$1.50.

Mrs. Ward's novels, whatever their defects, always ring true to life, always amply satisfy both the ethical and the esthetical sense, make the reader to feel that thus it must be. They carry conviction with them. Their situations are justified and natural. There is nothing harsh, strained, abrupt. One phase follows inevitably from another, by due unfoldment. What people sow they are obliged to reap, as in the real happenings of experience, and as in the creations of all first-class artists. This is indicated in the motto quoted for Part III of the book:

"Our acts our angels are, or good or ill,  
Our fatal shadows that walk by us still."

There is no escaping our past. Every page that Mrs. Ward writes emphasizes this most vital truth, which men so greatly need to learn. And so we deem it wholesome to read her works, although they often leave much to be desired from the really Christian point of view, for she is, we suppose, an agnostic, and she speaks, characteristically, in this book about "poor Eugénie slipping into the snare which Fate had set." She speaks, also, of the "Eternal Presence" and the "Inflowing Power." There is too much of this, and too little of God. Religion, however, is in this volume, though phrased differently from what the orthodox would choose. It cannot be kept out of any work which deals seriously with the fundamentals of life. The author says: "The law which links that strange thing, spiritual peace, with certain surrenders, had already begun to work, unknown even to herself." And again (these are the closing words of the last page): "But for her mystical belief the years would have brought her melancholy. They left her smile, however, undimmed. For the mystic carries within a little flame of joy, very hard to quench. The wind of Death itself does but stir and strengthen it." By "mystic" Mrs. Ward simply means a genuine Christian, but, for some reason, she prefers not to say so. It is much that she is compelled, by the facts of life, to recognize, even in this roundabout manner, the power of a real hold on God to comfort and brighten the hard, dark paths of existence.

Fenwick is a poor artist of brilliant talents and promise who comes to London from Westmoreland to win bread and recognition from the great uncertain public. Soon after arriving at the metropolis he makes a little slip, very little apparently at the first, but fraught with the most momentous consequences to his entire life. "It was one of those moments when a man feels a band about his tongue, woven by shyness, or false shame, or social timidity. He knows that he ought to speak, but the moment passes, and he has not spoken. And between him and the word unsaid there rises on the instant a tiny streamlet of division, which is to grow and broaden with the nights and days, till it flows a stream of fate, not to be turned back or crossed; and all the familiar fields of life are ruined and blotted out." This is the tragedy of the story. From what seems scarcely more than a bit of shyness at first—yet is an ingrained cowardice—flows the wreck of a career. And yet he recovers, measurably, after awhile, "cast down, but not destroyed"—one of the extremely few Scripture quotations or allusions in the book—and the ending is not as sad as might have been expected, or as might, perhaps, have been warranted. For real life is so exceedingly sad in such vast mul-

titudes of cases that books which take no liberties with realities must often be somewhat unpleasant reading. Fenwick is a genius, erratic, unregulated, passionate, and both he and his wife act very foolishly (trying to the reader's patience), and suitably suffer for their folly. But there are a few characters somewhat more satisfactory, and the interest of the story never flags.

BRAB: The Vaishnava Holy Land. A Jubilee Volume. By Rev. J. E. Scott, Ph. D., S. T. D. Eaton & Mains: New York. Price, \$1.00 net.

Half the book is devoted to a description of the land—that is, the country around Mathura and Brindaban on the Jamna in Northwest India—and its religion, the worship of Krishna. The other half takes up the story of the origin and progress of the Methodist Mission in that district. It was started by the author of this volume in 1888, and he has been in charge ever since, seeing it develop from nothing into a full-fledged presiding elder's district, and well on the way toward an Annual Conference. The statistics for 1900 (nothing later, for some reason, is furnished) show, in the district, as the result of twelve years' work, 286 mission agents, 2,300 pupils in day schools, 10,100 in Sunday-schools, 10,000 in the Christian community, and 8,000 inquirers under instruction, with property valued at 168,124 rupees. This property has been secured, and this success made possible, largely because of the generosity of Mr. W. E. Blackstone, of Oak Park, Ill., and his family and friends, who, from the beginning, have fostered the work. The Deaconess Home, the Training School, Flora Hall, and Smith Hall have been erected by their benefactions. One part of the author's purpose in preparing the book, he says, has been to show that the religion of the land has deteriorated with age, and that the most modern form of it is the most corrupt. Hinduism is worse than Brahmanism, and the more modern Krishnism is the grossest form of Hinduism. He shows, also, that in this very stronghold of the Krishna cult, where for centuries it has been fortified by tradition, custom, wealth, and the prestige of a dominant, bigoted priesthood, Christ can triumph and win hosts of followers. It may well call forth jubilees in this India jubilee year.

THE GIRL FROM TIM'S PLACE. By Charles Clark Munn. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.50.

The romantic possibilities of the vast Maine forests are well worked out in this attractive story, which holds the reader's interest well from start to finish. The heroine, "Chip" Maguire, found in a vile half-way house in the wilderness, whence she makes a daring escape, is saved by a camping party, and is eventually transformed into a fine young woman. "Old Cy Walker" is an original character who gets off many good things, among them the following: "A girl with a new ring

allus hez trouble with her hair;" "While ye're argu'vin' with a fool, jes' figger thar's two on 'em;" "The man that won't bear watchin' needs it;" "There's a heap o' comfort in lookin' on the dark side o' life cheerfully."

THOUGHTS ON SOME OF THE PARABLES OF JESUS. By Cosmo Gordon Lang, D. D., Bishop of Stepney. E. P. Dutton & Co.: New York. Price, \$1.50.

A companion to the author's "Miracles of Jesus," and, like that, originally published, month by month, in *Good Words*. They take up thirteen of the chief parables, and treat each in from five to nine sections, very simply, searchingly, satisfactorily. It will take for the present generation very much of the place held by Archbishop Trench's work for a previous one, though it is much less extensive than that, and more popular than scholarly.

THE SPOILERS. By Rex E. Beach. Harper & Brothers: New York. Price, \$1.50.

A powerful story of the gold fields at Cape Nome in Alaska. A full view is given of all the enormities and barbarities of such a disorganized or unorganized state of society, where the fierce hunger for gold absorbs every man and swallows all other principles and passions. It is a tale of impetuous emotion, of brute strength and courage, of swift and overmastering love and hate, a vigorous and mighty tale which tells itself without fine words or rapturous descriptions. The action is rapid. There is a great deal doing in every chapter. The love parts, of which there are plenty, are as fierce and strong as the rest. The reader who once begins will not be likely to stop. Deep-laid, villainous plots are foiled at last, rascality meets its match, heroism gets its reward, love triumphs. Even in those who are, on the whole, pretty bad no little good creeps out; and though there is wickedness enough in the book and to spare, the moral tone is good. The author dedicates it, "lovingly," to his mother.

THE SECRET OF HEROISM. A Memoir of Henry Albert Harper. By L. W. Mackenzie King. F. H. Revell Co.: New York. Price, \$1.00 net.

The book is entitled, also, "An Inspiration to Manhood"—and such it is. It is the memoir of a remarkable young man, by his most intimate friend, a young man to whom is erected in the capital of Canada, on the grounds of the Parliament Buildings, Ottawa, a handsome statue, the result of public subscription. Thousands attended the unveiling, which was by Earl Grey, the Governor-General, and marked by very impressive ceremonies. This young man, only twenty-eight years of age, lost his life four years ago in an endeavor to save the life of a companion from drowning. It was this, chiefly, that led to the monument, but he had already made his mark in journalism and in the Canadian Department of Labor, and shown an exceptionally strong, beautiful character.



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**A HARMONY OF THE BOOKS OF SAMUEL, KINGS, AND CHRONICLES.** By William Day Crockett, A. M., Professor of English Literature in the State Normal School, Mansfield, Pa. F. H. Revell Co.: New York. Price, \$1.50, net.

Prof. Willis J. Beecher, of the Auburn Theological Seminary, writes a brief introduction, commending the book very heartily, and predicting for it wide acceptance and usefulness. He says the value is not merely mechanical, a mere convenience for better reading of the history—although it surely is this—but is much more than this in that the author has, with much pains, attained to a firm grasp on the history, and, by a careful analysis, put others in the way of taking the same grasp. The author expresses his thanks to Dr. Beecher for help in the chronological part. He makes no pretence of having reconciled all the divergences, confessing it, indeed, to be impossible. The text is that of the version of 1884, of which he says it is "confessedly the best English version to be had." We were surprised at this ignoring of the American Revision, until we noticed that the book was prepared and copyrighted nine years ago (1897).

**THE TWENTIETH CENTURY CHRIST.** By Paul Karishka. Lothrop, Lee & Shepard Co.: Boston. Price, \$1, net.

The author—said to be "a well-known jurist who prefers to let his work speak for itself under a pen name"—says, on his final page: "Should this book of ours appear to the reader but a jungle of words, full of clean and unclean things, tropical, frigid smatterings of Indian and of Persian lore, teeming with weedy language about Syria and the north British Isles, we make claim, nevertheless, to a silver thread of unity running through the mass, which ties and binds the many into one." The "jungle of words" is very manifest, but the "silver thread" we have failed to discover. Here are some of the chapter headings: "Old Persia," "Nirvana," "Hellenic Thought," "On Olympus," "The Cartesian School," "The German Rationalists and Mystics," "Gautama and Herbert Spencer," "Romance," "What is Truth?" "Paul." What it all has to do with formulating "the twentieth century Christ," or embodying "the philosophy of the four Gospels," which he starts out to do, we know not. He makes it plain that he totally rejects "the abnormal Jesus of Western orthodoxy," counts all the miracles to be merely legends, and considers that the Gospels "are full of errors." He is iconoclastic and independent to the last degree, which is no fault, but he seems to

us sadly lacking in clearness of thought, unity of aim, and definiteness of design. He starts in everywhere and comes out nowhere. It may be there is some profit to be derived from the book, but a pretty careful reading has failed to reveal it to us.

**LADY BALTIMORE.** By Owen Wister. The Macmillan Co.: New York. Price, \$1.50.

"Charming" seems to be the most fitting word for this latest production of the gifted author of the "The Virginian" and many other notable things. It is a very subtly-drawn picture of the old world dignity of the vanished South. The stately ladies of Charleston, S. C.—which is, of course, the King's Port of the story—can hardly take offence at the liberty which has been taken with them, since they are drawn in so sympathetic and affectionate a manner that one falls in love with them at once. The question of the negro is delicately and effectively touched. The "yellow rich" invaders of the quiet, sleepy old town, with yacht and automobile from New York, with their loud, vulgar ways, in such glaring contrast to the refined manners of the best society of the place, are admirably shown up. The philosophical reflections and descriptions, touched with a piquant humor that reminds one of Oliver Wendell Holmes, scattered plentifully through the pages add immensely to the reader's enjoyment. Of plot there is almost none. Whether a certain marriage engagement, announced early in the book, shall really be consummated or not, is the whole story. But the interest in the shifting vicissitudes of this burning question is extremely well maintained, and on the slender thread of this comparatively unimportant incident a wonderful amount of good writing is strung along. For character delineation in a field not much worked the volume stands out strongly, and will win, deservedly, high praise from all who can appreciate really artistic work. Charleston itself should gratefully absorb an entire edition.

## Magazines

—There is an extensive collection of brief papers in the May-June number of the *Methodist Review*. Several of them are decidedly worth reading. Dr. P. H. Swift, of Chicago, strongly recommends a thorough revision of the Conference course of study which, he claims, is decidedly defective, many of the books woefully out of date, rusty and musty, which should be dropped to make room for some that would give us visions of present-day truths. Dr. John C. Ferguson writes well of "Progress in China," viewing things from a little different point of view than that taken by the missionaries. Dr. James Mudge argues for a change in the question, "Do you expect to be made perfect in love in this life?" which is thrust upon the young men who come to the bar of the Conference, to their very great embarrassment, since it is hardly possible for them to answer it intelligently in the affirmative. Prof. Grace Louise Robinson, of Mount Union College, describes gracefully the Student Volunteer Convention at Nashville. Other writers are Prof. Hodell of Baltimore, Profs. Kuhns and Armstrong of Middletown, and Dr. Richard Watson Gilder of the *Century*, whose address on "Christian Citizenship" before the Presbyterian Social Union of Philadelphia is given. (Eaton & Mains: New York.)

—The *Nineteenth Century and After* for May opens with a symposium, "For and Against the Education Bill." Some of the other topics treated are: "The Future of Shakespearean Research," "The Vocation of the Journalist," "The Lighter Side of Hannah More," "The Teaching of Cookery," "The Physique of Girls," and "The Individual versus the Crowd." (Leonard Scott Publication Co.: New York.)

—The article in the *Contemporary Review* for May that will attract most notice from

many is one on "China and the West," by that veteran statesman-missionary, Dr. Timothy Richard, who is one of the confidential advisers of the Chinese Government, founder of one of the new imperial universities, and in other ways most influentially connected with the progress of affairs there. He urges an arrangement by which the Christianity of Europe and America may be presented to the Chinese nation in the guise of a friend, not a foe, an agreement among the Powers to respect and even guarantee the territorial integrity of China and help her fit herself, as she is striving hard now to do, to take her place in the family of nations. His whole article is a strong one. (Leonard Scott Publication Company: New York.)

—The *Records of the Past* for May contains information about the "Palestine Exploration Fund," "The Origin and Antiquity of Man," "Prehistoric Places around Couvin, Belgium," and "Casas Grandian Outposts." (Records of the Past Exploration Company: Washington, D. C.)

—*Out West* for May is mainly devoted to "The Sierra Club in the Northwest," with plentiful pictures of the great snow mountains and glaciers in that portion of our territory. (Out West: Los Angeles, Cal.)

—The *May Photo Era* is a Flower Number and a very attractive number it is. The frontispiece is a charming photograph by Katherine Bingham—"Rare with Blossoms and Perfume Sweet." John Boyd has the leading place this month with his interesting and suggestive paper, "The Camera amongst the Wild Flowers." The floral subjects of this profusely illustrated number include wood violets, foam flowers, roses, May apple, daisies, anemones, Japanese iris, magnolias, pond lilies, apple blossoms, jonquils, ivy-leaf geranium, morning-glories, milkweed pod, Indian pipes, etc. The subject of Phil M. Riley's 15th paper under the general head, "The Principles of Photography Briefly Stated," is, "Portraiture at Home." Wilfred A. French continues his "Photo Era Tour in Europe." Herbert W. Taylor beautifully illustrates his own fascinating "Tour of the Berkshires." (Photo Era Publishing Co.: 383 Boylston St., Boston.)

—The *June Century* is a travel number. There is an account, by Wladyslaw T. Benda, of "Tatra," a mountainous region between Galicia and Hungary. There are word and picture memories of the charming river Marne from its source to Paris by Elizabeth Robins Pennell and Joseph Pennell. Harry Stillwell Edwards, author of "The Two Runaways," writes of "The Negro and the South"—an optimistic, and, for a Southerner, an unusual, view of the black man in America. In this number also begins the new serial by Anne Warner, creator of the inimitable Susan Clegg—"Seeing France with Uncle John." A strong feature of the number, in point of popular and patriotic interest, is the story of "The American Hero of Kimberley" (George F. Labram, of Detroit), by T. J. Gordon Gardiner. This almost unknown story of American enterprise and resource receives a tragic cast from the incident of the killing of Mr. Labram just as the siege was almost ended, by a "good-night" shell. (Century Company: New York.)

—In *Everybody's Magazine* for June Charles Edward Russell, as one of his "Soldiers of the Common Good" series, writes of India, where he has been making some hurried observations, and, as is usual in such cases, he gets many things wrong. He seems much more anxious to make out a case against autocracy than to be really just to the British Government, of the real difficulties of whose position he shows very little appreciation. He charges upon the government the evils of caste and famine and plague, none of which subjects he understands. It is safe to say that if he had lived in the country a few years and become really acquainted with it, he could never have written this misleading article. Eugene Wood writes encouragingly about the "Campaign against Consumption," which, he thinks, is doing remarkably well, and that in a comparatively few years the "white plague" will be as little a cause of death as scarlet fever. The opening article of the number, on "Bucket-Shop Sharks," by Merrill A. Teague, is a rouser. The "Pictures of San Francisco" a month ago are very interesting. (Ridgway-Thayer Company: Union Square, New York.)

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## EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

IN a recent issue of the *Philadelphia Methodist*, Rev. Dr. W. H. Crawford discusses "The Young People and the Church—How to Bind Them Closer Together." He gives three answers to his question that are worthy of attention: "1. By an increased loyalty to Christ. 2. By a cultivation of individual responsibility. 3. Have our Epworth League intelligent enough to know its place."

The discussion is timely. There is great need of this binding together more closely. Perhaps the League would be helped if the older members of the church were more devoted to the means of grace and gave better examples of piety and fellow-love. But the League has a responsibility. There is demand for clearer spiritual life and experiences, and greater devotion to the cause of the Christ. The first two propositions are obvious; but the third does not necessarily imply censure. Some Leagues may "think that they are the whole thing," but most Leagues are sufficiently humble, modest, and inactive about taking the place of others—or their own. There is a place of deeper devotion, greater sacrifice, more self-denying surrender of choices and gratifications, and increased hard work. These indicate the place the Epworth League ought to take and keep; and all these for the church. The Epworth League must furnish the men and women to do the praying, to make the testimonies, to give the money, to look up the stranger, to visit the sick, and all these for the church—as church members. When this is done, the two will be bound together—will be one.

### Narragansett Assemblies

A Summer Assembly has been arranged by representatives of the Christian Endeavor, Baptist Young People's Union, and the Epworth League, and will be held, July 28 to August 5, at East Greenwich, R. I., where the Academy buildings and campus will be used for the sessions. A good faculty has been secured. Further announcement will be made in this column soon.

### Anniversaries

The anniversary occasion was very generally recognized, May 13, many using the official program, and good reports come from these services.

—At Cambridge the four Leagues united in a meeting at Epworth Church, where Prof. S. L. Beller, of Boston University School of Theology, was the speaker, and a very profitable service was held.

—At South Hadley Falls the pastor, Rev. H. G. Butler, took for the morning theme, "Some of the Characteristics of the Model Epworth League." In the evening the regular program was given, and the pastor spoke on "Visions of Life's Work."

—At Danvers the evening service was given over to the anniversary. Rev. W. M. Cassidy, the pastor, gave an address, taking his theme from the official program. A goodly company of Juniors were promoted to senior membership.

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—The Marlboro League had a full attendance. All the officers were present, and took their parts in the regular program. The pastor, Rev. N. T. Whitaker, D. D., and Rev. S. K. Smith made addresses. The singing was enthusiastic, and the whole service was impressive. Twenty-five new members have been recently added. Greater activities are planned.

—At Trinity, Charlestown, Rev. A. M. Osgood, the pastor, installed the following officers: President, Arthur F. Macey; vice-presidents, Thomas Maxwell, Mrs. May Agnes Osgood, Mrs. Nettie Hamilton, and Miss Grace Baldwin; secretary, Bertram Garland; treasurer, Miss Marion Bonney. The pastor gave an address on "A Victorious Youth," discussing the career of Josiah, the young king of Israel, from the text, "He did that which was right in the sight of the Lord." The Juniors furnished one of the musical parts, under the direction of Mrs. Carrie Dickey, the superintendent.

—At Flint Street, Somerville, the pulpit and chancel were very prettily decorated. Mrs. Austin, the retiring president, presided. Mr. C. C. Folsom had charge of the chorus. Miss Greenlaw, of Malden, sang a solo. John H. Blair presented the interests of the *Epworth Herald*. The address entitled, "How Big is an Epworth League?" was given by Rev. G. F. Durgin. Dr. Wesley T. Lee installed the following cabinet: President, Miss Carrie Hazen; vice-presidents, Arthur Painton, Miss Edna Perry, J. H. Blair, Dr. Winnifred Davis; secretary, Miss Minnie McNeal; treasurer, Ellis Morton.

—The Park Avenue, Somerville, League had the unusual pleasure of having for its speaker one of the former members, Rev. J. E. Lacount, who went from this church into the ministry, and is now pastor at Gardner. The address was highly commended. A. N. Pillsbury, the president, presided. Excellent reports of the year's work were given by each vice-president. There had been received and disbursed \$300.

—At First Church, Fitchburg, the annual love-feast was held at 8 o'clock in the morning. At the evening service the new cabinet was installed, and an address was given by Rev. W. G. Richardson, presiding elder of Springfield District, and a former pastor.

—At Central Church, Brockton, a "sunrise meeting" was held at 6 o'clock, the attendance being an increase over all other years. Mrs. Emma Crosby led. The pastor, Rev. Julian S. Wadsworth, preached in the morning on, "The Year of Jubilee has Come—Then and Now in India." Rev. C. H. Stackpole, of Boston, delivered the evening address. Thirteen Juniors were promoted to the membership of the Senior League.

### A Good Reception

The Epworthians of Marlboro gave a very enjoyable reception on Monday evening, May 7. Invitations had been sent to the Leagues in adjoining charges and to the Christian Endeavor Societies in the Congregational and Baptist Churches of Marlboro. All responded with large delegations. Readings, music by a fine orchestra, and singing by a young ladies' chorus, made an interesting program. An address of welcome was made by S. K. Smith, president of the entertaining chapter. The responses were by Rev. J. W. Stephan, of Hudson, Rev. Mr. McCurdy, of the local Baptist Church, and Dr. N. T. Whitaker, the pastor. It was a happy, enthusiastic meeting, from which all went determined to do more for the Master in the future.

### Lawn Fete

St. Mark's League, Brookline, will hold a lawn fete on the grounds of the Wilder Estate on Park St., the afternoon and evening of June 7.

### Active Juniors

The Juniors of Park Avenue, Somerville, gave a pulpit Bible to the church as an Easter present. Recently a large clothes-basket was beautifully decorated as a May-basket, filled with five dollars' worth of groceries and provisions, and delivered to a needy family; a barrel of flour accompanied the basket. This chapter numbers 90, has \$31 in the treasury, and has recently held a "Demonstration Sale," for which free tickets were issued to the members, five cents admission being charged to all others. Mrs. J. F. Allen, the pastor's wife, is the superintendent and leader of this successful and loyal group of young Epworthians.

## PRAYER-MEETING TOPIC

### Christian Education a National Safeguard

Sunday, June 10

REV. MATTHIAS S. KAUFMAN, D. D.

#### DAILY BIBLE READINGS

- June 4. The beginning of wisdom. Psa. 111: 10.  
June 5. The blessedness of wisdom. Prov. 3: 13, 17.  
June 6. The aims of Christian learning. 2 Tim. 2: 15, 16, 23.  
June 7. Teaching the fear of the Lord. 2 Kings 17: 27, 28.  
June 8. Training by parental tradition. Psa. 8: 5, 7.  
June 9. Education a concern of the state. 2 Chron. 17: 7, 9.  
June 10. Topic—Christian Education a National Safeguard. Deut. 31: 11-13.

"This education forms the common mind, Just as the twig is bent the tree's inclined."

A lady once in conversation with an archbishop on the subject of juvenile education, said: "I have made up my mind never to put my child under religious instruction until he has arrived at years of discretion." To which came the significant reply: "If you neglect your child all that time, the devil will not."

### The Magic

The first determining fact in the career of Washington was that he was blessed with an excellent mother. Her first aim

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10:15 A	"Berkshire Express." Parlor car to Albany and Buffalo.
10:45 A	"Chicago Special." via Lake Shore; also Pittsburg, Cincinnati, St. Louis. Sleepers and Dining Car.
2:00 P	The "Wolverine." Detroit, Grand Rapids, Chicago, St. Louis. Sleepers and Dining Car.
3:32 P	"Western Express." Niagara Falls, Detroit, Cleveland, Chicago Lake Placid. Pullman Sleepers.
6:02 P	"Southwestern Express." Cincinnati and Chicago. Dining Car and Sleepers.
8:00 P	"Pacific Express." Buffalo and Chicago, and St. Louis. Pullman Sleepers.
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was not to make of her son a bright boy, but a noble man. She seemed to have in view the true end of education — a perfected character. With the magic of a Christian mother's touch, she gave rare symmetry to his religious and intellectual training.

#### Time Saved

He was a poor man. Which way to turn and what to do in order to make ends meet for himself and family he scarcely knew. Realizing how deficient he was in education, he determined that his son should not go through life laboring under the same embarrassment. Therefore he set himself to mending old clocks evenings and odd times, that he might have means with which to educate his son. This wise man was the father of Robert Stephenson, who became a distinguished civil engineer.

#### Living Completely

To learn how to do this is real education.

1. The body must be developed, strengthened, trained.

2. The mind is a kingdom of rich raw resources. How to bring it up and out to its best realization has ever received chief emphasis in old systems of education.

3. But more and more is the stress being laid upon the moral and spiritual part of man as demanding the finest form of discipline. By omitting this, only fractional men are made. Heart-culture is paramount. Without it education may simply train men for sharper wickedness. It is the supreme value of spiritual culture that places the crown of highest usefulness upon our denominational schools.

#### Cheap Defence

"Education is the cheap defence of nations." This is a powerful utterance, and has long rendered splendid service. President Roosevelt often urges that a nation's greatness depends upon the character of the average citizen. Our Republic will be safe and great in proportion to the Christian education of our young people.

#### Children's Day

The glory of this day is its great influence in turning the feet of our aspiring youth toward Christian institutions of learning. "We must educate! We must educate, or we must perish."

Norwich, Conn.

### N. E. Deaconess Training School Commencement Exercises

The New England Deaconess Training School, on the evening of Wednesday, May 16, observed a milestone of the fulfillment of precious promise in its history at Tremont St. Church, at the sixteenth annual Commencement exercises. Year by year these Commencement exercises of the Bible Training School are increasing in importance, and their special value today in the work of the Methodist Episcopal Church militant is greater than ever heretofore. The attendance at the church was very gratifying, and the program, which was of a highly devotional and impressive character, was varied and full of interest. Rev. Dr. Willard T. Perrin, president of the Association, presided. After the organ prelude, and singing of Hymn No. 5, Rev. E. A. Blake, D. D., pastor of Tremont St. Church, read the Scripture. Miss Florence A. Nickerson sang the solo, "My God, my Father," and prayer was offered by Rev. C. F. Rice, D. D.

The spiritual sentiment of the class was voiced in the class paper, "Jesus, the World's Teacher," read by Miss Grace M. Smith. The solo, "Love Not the World," by Miss Florence A. Nickerson, and the congregational singing of Hymn No. 411, followed.

Rev. John R. Shannon, D. D., of Malden, the chief speaker of the Commencement, chose for his theme: "How the World in which we Live is our own Creation." Dr. Perrin then presented diplomas to the following-named graduates:

Bible Training School: Emma Aker, Laura Donnell, Lillian R. Fletcher, Laura B. Sanborn, Lois Edna Sargent, Grace M. Smith, Carrie V. H. Spear, Grace A. Twining. Deaconess Hospital: Charlotte J. Le Lacheur, Myrtle A. Olmstead.

The motto of the graduating class is: "Ye are not your own."

The social portion of the program, that of the reception of the graduates, was under the auspices of the Deaconess Aid Society, that body of devoted women whose practical watchword always has been: "Not to be ministered unto, but to minister." It was a notable success. The efficient committee appointed by the Society consisted of Miss S. Gertrude Mayo, of Lynn, and Miss Adelaide Slack, of Malden —

the reception; Mrs. R. S. Lambert, of Roxbury — refreshments. The ladies of Tremont Street Church decorated the tables handsomely with flowers. Mrs. F. A. Patterson, of Everett, the Society president, assisted in her cheery, thoroughgoing manner in making the occasion one that will not soon be forgotten by those who were privileged to be present. The deaconess motto, "For Jesus' Sake," was beautifully exemplified in all that took place at this memorable 16th Commencement. F. W. H.

### Nature's Own Remedy

"No spring on this continent is so famous as the Hathorn Spring, Saratoga, N. Y., famous not only for its constant freshness and inexhaustible supply, but also for its wonderful curative qualities. Discovered accidentally, while excavating for the foundation of a building in 1868, this beautiful spring has gushed forth its sparkling and healing waters continuously since, and bids fair to flow until the end of time. Out from the very depths of the earth, cold, pure, refreshing, charged with health and life, compounded by Nature in her dark labo-

table, perfectly compounded: a medicine that defies the imitation of the apothecary and laughs in its sparkles at all attempts to duplicate its purity and restorative virtues."

It was James G. Blaine who volunteered to say: "I cannot get along without it." And Bishop Newman wrote: "The Hathorn Water has been to me the water of life. During a year and a half, I have suffered from biliary calculi, as very few could suffer. Sweet oil relieved me of these formations, and the Hathorn Water has removed the cause. A torpid liver, the accretions of gall stones, a deranged stomach and inactive intestines,



THE HATHORN SPRING

rinths, the Hathorn Spring is not alone a delight to the eye and the palate, but a positive panacea for most of the ills engendered by our high and hurried civilization.

"This is an age of rush, of haste, when man lives upon his nerves, when the struggle for success in all the departments of human activity is at a stress and tension unknown in former days; the battle was never so fierce and intense, and man must pay the penalty in physical exhaustion, for Nature never pardons a crime against her decrees. Hurried, ill digested meals, hurried, exciting journeys, the battle of bank and mart carried into the home, the tendency to stick to the heat and turmoil of the city — these produce in time a reaction and an exhaustion that wreck the best of men, the strongest of fighters. The inevitable day is pushed off by stimulants and sedatives that in time lose their potency; but the day of reckoning has to come.

"It is a striking coincidence that the Hathorn Spring was discovered in the days when this rushing, strenuous life of our America began to take on its destructive impetus — the days succeeding the Civil War.

"When Nature, down in the cavernous depths of the earth, was mixing her ingredients in her crystal waters and charging them cunningly with her carbonates, she was thinking of the modern man and making the Hathorn Spring to bring back life and activity to the sinner against her code. Here in this beautiful Spring is a pure, sparkling water containing the very ingredients that medicine has decreed are the cure for all the evils we have so briefly referred to; ingredients in that perfect solution which only nature can make and which defies art. This water — the Hathorn Spring Water — is the perfect medicine, pure, pala-

brought me to the verge of the grave. But this remedial water — a pint each morning — taken warm and before breakfast, has been blessed to the regular and healthy action of my whole system. Thank God for this fountain of life."

Address Hathorn & Co., Saratoga, N. Y.

The *Methodist Recorder* says that Admiral Lord Charles Beresford, writing recently to express his regret at not being able to attend the annual meeting of the Malta United Temperance Campaign, expressed himself thus, in his usual breezy manner: "I am now sixty years old, and since I have entirely given up wine, spirits and beer, I find that I can do as much work or more, physically and mentally, than I could when I was thirty. It only some of the young men would try going without liquor for three months, I do not believe they would think liquor at all necessary again. Get some of our splendid young men to try it, and 'report proceedings' after three months." The Admiral adds: "I only wish that I could have been with you to back you and the Chaplain of the Forces up in your efforts to forward sobriety, health, condition, and happiness." This testimony, from an aristocrat and a naval hero, will have a wide influence for good.

FAVORABLY KNOWN SINCE 1826 **BELLS**  
HAVE FURNISHED 50,000 BELL  
CHURCH, SCHOOL & OTHER  
**MENEELY & CO.** PUREST BEST  
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## General Conference, Church South

Continued from page 685

navy. Associated with our home missionary department, also, there is being carried on a fine social and philanthropic work. We are setting up everywhere the institutional church. We believe that in this we are going back to the spirit and methods of John Wesley. We are caring for the bodies of people as well as for their souls. John Wesley set up a dispensary, found work for the unemployed, circulated cheap literature among the poor, and wrote "Primitive Physic" for the common people. Some doctors say it is very primitive, but John Wesley said his prescriptions had been tried — and that meant a great deal, especially for the people who tried them. Now this forward movement, paradoxical though the statement be, is really a backward movement. We are recovering John Wesley's philanthropy, as we are recovering his evangelism. The only danger we fear is that institutionalism should occupy too large a place. When the institution overwhelms the church, it is disastrous indeed. But I think that generally we are watching successfully against that peril.

I am glad to report, as one of the most effective aspects in English Methodism, organically, that we are doing a great work among our young people. Our Sunday-schools are being efficiently maintained. We have a larger roll of Sunday-school scholars in English Methodism today than we ever had in the years of our past; and for that we greatly thank God. Our Wesley Guilds are doing an excellent work in inspiring young men and women with a knowledge of Methodist history, with the fine contagion of the hereditary Methodist spirit, and we look for great issues from that comparatively recent organization.

The temperance cause is making headway among us. We believe that if the church is apathetic in regard to the demon of strong drink, it will lose its power and prestige among the common people. I am glad to say that never was the temperance cause more dear to the Methodist people than today. Strong drink is England's great curse; and we know full well that unless the churches in England throttle that serpent, it will throttle the England that we love so well.

## "Nashville Advocate"

The connectional organ, edited by Rev. Dr. G. B. Winton, was favorably considered by the committee on Publishing Interests, and the attitude of the committee was adopted by the Conference. The Book Committee was requested to double the amount to be spent for editorial assistance and contributions that was appropriated last quadrennium. This will enable Editor Winton to add greatly to the quality and influence of his paper. He is to be congratulated on this enlarged opportunity. We doubt not but that he will prove himself entirely appreciative of the action of the Conference.

## A Voice from the Tombs

When the vote of 151 to 107 determined the mind of the Conference as to the Re-statement of Methodist faith, by every possible token it was accepted as a finality of utterance so far as the present Conference was concerned. But out of the gloom of a Montague's or Capulet's tomb were heard voices two days before the adjournment of Conference protesting in sepulchral tones against the former action. It was the death-rattle of an ultra conservatism that doubtless elicited the profoundest sympathy of the really alive members of the Conference body. Such galvanic essays to bring the 18th century into the present are pathetic and deserving of pathological study.

## Action on Interchange of Ministers

The General Conference did not subscribe entirely to the resolution passed by the Joint Commission in its meeting in Baltimore, April 18 and 19. That commission

HOTELS, LIKE PEOPLE, EXIST EVERYWHERE. SOME HOTELS ARE LIKE SOME PEOPLE — THEY ARE STRIKINGLY UNIQUE. FOLKS ARE SEARCHING FOR JUST SUCH VACATION TREATS, AND WE OFFER THE NORTHFIELD AS ONE OF THEM.



4  
REASONS  
WHY

## THE NORTHFIELD

1 It is homelike.

2 It is in the midst of old New England's mountains, yet readily accessible to her big cities.

3 There's a wealth of field and forest, and appropriate games to enjoy.

4 It is where the Northfield Summer Conferences convene.

An Illustrated Booklet tells the complete story

A. G. MOODY, Mgr. - East Northfield, Mass. - H. S. STONE, Ass't Mgr.

took an advance step which would mean much for American Methodism and for the solidarity of the American people, in passing a resolution suggesting the formation of a definite plan for the interchange of ministers between the two churches by the exercise of the transfer power on the part of the Bishops, under due limitations and restrictions. This action of the Joint Commission found hearty acceptance among the most progressive members of the General Conference, but not enough of the membership of that body favored the above wise and fraternal action to make it formally the will of the Methodist Episcopal Church, South. But the day is hastening with mercurial feet that shall commit the Methodist Episcopal Church, South, to this sane and brotherly policy.

## Federal Council

This action of the Joint Commission, however, was adopted by the vote of the General Conference:

"Resolved, That the growth of the spirit of fraternity and of practical federation between evangelical churches in many communities, and especially in this country between the Methodist Episcopal Church and the Methodist Episcopal Church, South, suggests the advisability of instituting a Federal Council for these two churches, which, without interfering with the autonomy of the respective churches, and having no legislative functions, shall yet be invested with advisory powers in regard to world-wide missions, Christian education, the evangelization of unchurched masses, and the charitable and brotherly adjustment of all misunderstandings and conflicts that may arise between the different branches of Methodism."

It does not require the prevision of a prophet to see the beneficent issues of this wise legislation. Misunderstandings and conflicts between the two great Methodisms of America should certainly disappear, with this Federal Council operative, with the celerity of icebergs in the Gulf Stream. Bishop Hoes is of the opinion

that this Federal Council has a greater significance for the cause of federation than the interchange of ministers. Peradventure he is right. To our branch of the Methodist family is now given the opportunity of adopting without dissent the sagacious resolution that was passed by the Joint Commission in April last, relative to ministerial interchange between the two churches.

## Ordination of Newly Elected Bishops

Sunday, May 21, was a day of joy and gladness. The satisfaction of the Conference with their new additions to the episcopal college was depicted on almost every face. There was apparently an utter absence of demagoguery in the elections of this General Conference; and this cannot be said of all General Conference elections. The church of the Wesleys has at isolated periods found itself invaded by the sinuous politician in ecclesiastical garb; and this sinuous politician has not always met the fate of Napoleon at Waterloo.

Bishop A. W. Wilson preached the ordination sermon. His deliverances are entitled always to the appellation, "masterful," and on this occasion he maintained his high repute as a pulpiteer. His text was 1 Cor. 15: 25: "For He must reign till He hath put all enemies under His feet." The following Bishops assisted in the service: Bishops J. C. Granbery, W. A. Candler, W. W. Duncan, E. R. Hendrix, J. S. Key, C. B. Galloway, E. E. Hoss. World-wide Methodism is honored in the election and ordination to the episcopal office of John J. Tigert, Seth Ward, and James Atkins.

## Adjournment

On Monday, May 22, this epoch-making and in many aspects notable General Conference of our sister church came to an end. The fruits of the greater part of its sowing will enrich not only all Methodism, but all Protestantism.



## THE CONFERENCES

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—On Monday, June 4, Dr. M. V. B. Knox will give his inspiring lecture on "God's Glory in the Heavens."

**Boston District**

**Milford.**—The untiring efforts of Rev. T. C. Watkins, D. D., and his wife for the advance of the work in this church have resulted in increased attendance at the prayer-meetings, in the institution of cottage meetings, in a young people's class, and, for the first time in years, in the payment of all bills. These facts were appreciated by the quarterly conference in a set of resolutions, thanks, and an increase of salary of \$200.

**Leicester.**—The Sanderson Church of Leicester has recently been supplied with new Hymnals. They were presented as a gift by a loyal and generous Methodist of Worcester, to whom the pastor, Rev. A. L. Bixler, and people are profoundly grateful.

**Cambridge District**

**Waltham, Immanuel.**—On the last communion Sunday, 12 were received into full membership, 2 were baptized, and 2 received on probation. The work is steady and progressive in this church. Rev. R. L. Greene, D. D., is pastor.

**Lynn District**

**Newburyport, People's Church.**—On May 6, Rev. W. J. Kelley received 8 persons on probation, 6 into full membership, and 1 by letter.

**East Boston Bethel.**—The new Conference year has opened finely. All bills are paid to date. The church, congregation, and citizens, uniting together, gave a fine reception to the pastor, Rev. Dr. L. B. Bates, at the beginning of his twenty-second year. A gracious saving spirit hovers over the people. Sabbath evening, May 20 when the pastor, at the close of his sermon, gave the invitation to accept Christ as a Saviour, between forty and fifty, by rising in the public congregation, said: "We will seek the Saviour of sinners." Among the number were between eight and ten sailors, who sailed for foreign ports the following week.

**Melrose.**—A reception was given Rev. Dr. and Mrs. W. T. Perrin in the church parlors, May 3. The guests were presented by a corps of lady and gentlemen ushers in charge of George E. Damon and Mrs. Geo. W. Myrick, to the receiving line, consisting of Dr. and Mrs. Perrin, Mr. and Mrs. Edward G. Cook (the lady a niece of Mrs. Perrin), and Dr. and Mrs. J. M. Leonard. Light refreshments were served by a committee of ladies, Mrs. Charles H. Kennerson, chairman. Mrs. F. M. Hoyt presented a fine bouquet of flowers to Mrs. Perrin in behalf of the church, and Miss Laura Prior tendered Mrs. Cook beautiful roses from the young people of the church. Short addresses were made by Charles H. Kennerson, Rev. Dr. Sims, Rev. Harold Marshall, and Rev. Dr. Perrin. Everything promises a helpful and successful pastorate. On Sunday, May 13, the newly elected officers of the Epworth League, Herbert A. Weeks, president, were formally recognized. An appropriate, inspiring address was given by the pastor.

**Danvers.**—This church has recently received the second payment, of \$585, from the legacy of the Henry J. Call estate. The total now received is more than \$1,100, which has been applied to the parsonage debt. On Sunday, May 20, the pastor, Rev. W. M. Cassidy, exchanged with Rev. G. E. Sanderson, of North Andover, who was formerly pastor at Tapleville, and who was greatly enjoyed on this day of visiting.

G. F. D.

**Springfield District**

**South Hadley Falls.**—The California sufferers were remembered in this church by collections for both the regular and the Methodist demands. Rev. H. G. Butler, the pastor, and his wife were given a generous and happy public reception. Mrs. Martinus Madsen, president of the Ladies' Aid Society, and Mr. Wallace Cooke, superintendent of Sunday school, assisted in receiving. A musical and literary program added to a pleasant occasion.

## EAST MAINE CONFERENCE

**Bangor District**

**Dexter.**—This church was made very happy by the reappointment of Rev. B. G. Seaboyer for the third year; and not only the members of the church, but the public in general, for Mr. Seaboyer and his wife had made many friends aside from church circles during their two years' pastorate. On the evening of the reception members and citizens thronged the vestries, which were tastefully decorated with flowers and ferns, and an excellent program of entertainment was carried out, consisting of an address of welcome by A. C. Phinney, president of the Epworth League, which was responded to by the pastor, songs, solos, recitations by young ladies, and a male quartet. A paper was read by H. A. Keene, entitled, "The Relation of the Church, the Pastor, the Epworth League, and the Sunday-school to the Work of Christ to which They are Individually yet Unitedly Pledged." A brief address by Rev. Stanley Gates Spear, pastor of the Universalist Church, concluded the program, after which light refreshments were served. Since the erection of the new edifice six years ago, this church has lost by death and removal several of its most active and resourceful members; but the work has gone on successfully. The pastor's salary and all other bills have been promptly met; constant additions have been made to the membership; the Sabbath services are well attended; and the Sunday evening prayer-meetings are well sustained. Miss Elizabeth Springham, a deaconess from Boston, assisted the pastor for several months last year. Her most successful work was among the children. The large Junior Epworth League she organized is now flourishing in the hands of the pastor and wife. Her recall by the deaconess board in Boston was greatly regretted by the people of Dexter. K.

**Rockland District**

**Thomaston.**—The Thomaston Herald of May 17—a marked copy of which has been sent to the HERALD—contains two items of importance, to which reference is made. The first is the report, with illustrations of the Methodist Church, exterior and interior views, and a portrait of the pastor, occasioned by the installation of a new Estey pipe organ. A recital was given by local artists, which was highly commended, the organ receiving much praise. The organ was made possible by the generous offer of Andrew Carnegie to pay one-half the purchase price. The Estey was purchased because of an advertisement which appeared in ZION'S HERALD.

The second item of special interest in the Thomaston paper is the report of the marriage of Mr. John Creighton and Miss Mabel Esther Hewett. It was a church wedding, which occurred May 15, Rev. A. E. Morris, the pastor, officiating. The bride is a very estimable young lady, the only daughter of Major and Mrs. J. H. H. Hewett. Major Hewett is now serving as superintendent of the Methodist Sunday school for the thirtieth year, and he is president of the Nobleboro Camp meeting Association, and has been ever since that body was incorporated. Miss Hewett is a graduate of the Thomaston high school, class of 1893, and of the Farmington Normal School. The groom is one of Thomaston's best known and highly respected business men, being the senior member of the firm of J. A. Creighton & Co., lime manufacturers.

## MAINE CONFERENCE

**Central District**

**W. H. M. S.**—The third annual convention of the Central District W. H. M. S., was held at Liebon, Me., April 27. Mrs. D. B. Holt, district corresponding secretary, called the meeting to order, in the absence of the president, Mrs. Duncan. Mrs. N. W. Bass offered prayer. Mrs. B. C. Wentworth, Conference president, was appointed presiding officer. In the absence of Mrs. Catland, recording secretary, Mrs. Holt was appointed secretary pro tem. As district corresponding secretary she gave an encouraging report. Mrs. Benson offered the noontide prayer.

At 1.45 P. M. Mrs. Wentworth called the meeting to order, and Mrs. Onstott led the devotions. Mrs. Wentworth read a paper, "Twenty-five Years of the W. H. M. S.," which was full of interest. The Silver Jubilee song was sung,

and Mrs. N. W. Bass spoke on the silver offering. Mrs. Benson represented the work of Deaconess Home and Italian Mission in an address which moved all hearts. Mrs. Bass read a letter from Mrs. Fisk and Mrs. Williams, asking that a protest be sent our Senator against any change in the Bureau of Education for Alaska; also asking that the reindeer remain under the same Bureau. It was voted to send a protest to Senator Frye.

The following officers were elected: President, Mrs. Cora Knight Clifford, South Paris;

## NEW ENGLAND A SCENIC PARADISE

## Rich in Rivers, Mountains, Lakes and Seashore

New England's wealth of scenery comprises every variety, spacious and verdant meadow lands, watered by beautiful rivers and streams; miles and miles of thickly covered forest fields; rich agricultural districts, lofty and sky piercing mountain peaks and the most magnificent stretch of seashore to be found in the country. The vacationist who seeks a haunt for a rest of a week or two can be sure of suiting his desire in the collection of New England Resorts. The lakes and rivers of New England, crystal like sheets, shining like silver jewels midst their verdant surroundings, offer every inducement which richness of scenery, opportunity for pastime, and pure atmosphere can confer. The rivers, which include not only the beautiful and rolling Connecticut and the winding Merrimac, but scores of other streams of lesser volume but none the less beautiful—these are the haunts or rather the pathways for the enthusiastic camper or cottager, who finds his fun during the summer season in paddling a canoe. The mountains of New England are her grandest possessions. In Massachusetts, old Graylock, Saddle Back and the Hoosac and Berkshire peaks are a perfect elysium during July and August for summer guests. In New Hampshire the towering summits of the grand and gorgeous White Mountains can be appreciated only by the person whose good fortune has led him to select this region as his vacation place. The wonders of the famous Crawford Notch and the superb scenery and marvelous handiworks of Nature viewed in the Profile Notch, together with the sumptuous and luxurious hotels and their surroundings, are alone sufficient to advertise this section as the "summer resort" of America; but then the healthful atmosphere and altitude of these resorts have made them also the most invigorating and exhilarating of vacation places. The seashore of Northern New England stretches from Boston Harbor to Eastport, Me. It is one long succession of ideal coves, wave-washed cliffs, smooth and sandy beaches, and, clustered everywhere, the liveliest and jolliest and sunniest of summer gatherings; Gloucester, Rockport, Marblehead, Magnolia, Manchester by the Sea, Hampton, Salisbury, York, Peak's Island, and famous Bar Harbor are among the number.

New England has also other attractions besides the lake, river, seashore and mountain places. She has a bevy of historical wealth, attractions which are to be found nowhere else in such number and with such interesting associations on this continent. Lexington, Concord, Cambridge, Waltham, Newburyport, Medford, Portsmouth, York, Me., are a few of the places "where history was made." And although Northern New England has much to boast of, she does not lay claim to it all, as almost every traveler, who has journeyed west from Boston via the Fitchburg route or traveled east to Boston via the same route, will agree. Western Massachusetts, indeed that whole intervening space from the Charles River to the banks of the Hudson, possesses scenery and attractions of superior merit. The vacationist who plans a visit of a week or two during the coming season can do no better than to write to the General Passenger Department of the Boston & Maine R. R., Boston, enclosing thirty-six cents in stamps for a set of beautiful portfolios, containing the best of half-tone reproductions of views in these regions, size, 6x4, and delightfully bound with artistic lettering in gold on the covers of each book. The titles of these books are "Rivers," "Mountains," "Lakes," "Seashore of New England," "Picturesque New England," and "The Charles River to the Hudson."



vice-president, Mrs. G. D. Stanley, Bath; corresponding secretary, Mrs. D. B. Holt, Bath; recording secretary and treasurer, Mrs. Belle Bennett, Bridgton; secretary Young People's Work, Miss Lois Palmer, Bath. Mrs. Onstott, in behalf of the convention, presented Mrs. Holt, for her faithful work the past nine years as district secretary, a beautiful Battenberg lace handkerchief, to which she responded in a gracious manner. The usual resolutions of thanks were extended to the ladies for their hospitality, and the meeting adjourned.

The evening session was called to order by Mrs. Wentworth, and Mrs. Onstott led the devotions. Mrs. Bass gave an address which was full of personal incidents in her work, and proved the necessity of Home Missions. She was given a rising vote of thanks for her addresses, after which the meeting stood adjourned.

MRS. D. B. HOLT, Sec. pro tem.

#### Augusta District

W. H. M. S. — The third annual convention of Augusta District W. H. M. S. met at Highland Ave. Church, Gardiner, Me., May 1. In the absence of the district president, Mrs. C. W. Bradlee, the Conference president, Mrs. B. C. Wentworth, called the meeting to order. The pastor, Rev. J. R. Clifford, led the devotional service. In the absence of Mrs. Joscelyn, the recording secretary, Mrs. Anna Onstott was appointed secretary pro tem. Mrs. N. W. Bass, general organizer, was introduced, and spoke a few words of cheer. Mrs. Onstott spoke for the *Maine Deaconess* and literature, and Mrs. Bass offered noontide prayer, after which dinner was announced by the ladies of the church, and the meeting adjourned.

The afternoon session was called to order by Mrs. Wentworth. Mrs. Julia Rich led the devotions. The pastor, in behalf of the auxiliary, church, and city, gave the address of welcome, to which Mrs. Wentworth responded. Mrs. Wentworth then read a paper on "Twenty-five Years of the Woman's Home Missionary Society."

The election of officers resulted as follows: Mrs. C. W. Bradlee, Waterville, president; Mrs. R. A. Rich, Richmond, vice-president; Mrs. G. C. Howard, Livermore Falls, corresponding

secretary; Mrs. Chas. Harriman, Gardiner, recording secretary; Mrs. Hattie Kittredge, Hallowell, treasurer; Mrs. H. L. Nichols, Hallowell, secretary Y. P. work.

In the absence of Mrs. Benson, superintendent of the Deaconess Home, Mrs. Onstott spoke for the Italian Mission and the new Deaconess Home. Mrs. Bass presented a letter from Mrs. Fisk and Mrs. Williams, asking "that a protest be sent to our U. S. Senator Frye against any change in the U. S. Bureau of Education in Alaska." It was voted unanimously to send the protest. Mrs. Howard, district corresponding secretary, gave a very encouraging report.

Mrs. Bass spoke of the silver offering, which means only ten cents each year for twenty-five years, or \$2.50 for each member to give or raise. The "Silver Jubilee" was sung. Mrs. McDonald, in behalf of the Livermore Falls auxiliary, extended an invitation for the convention to hold its meeting of 1907 with them, which was accepted.

Mrs. Wentworth presided in the evening, and Rev. H. L. Nichols led the devotions. Mrs. N. W. Bass gave the address of the evening, upon "Our Country, and its Problems." At the close seven new members were secured and a collection taken. Mrs. Onstott, in behalf of the convention, presented Mrs. Wentworth a silk-embroidered handkerchief, sent by Miss Lake of the Japanese Home in San Francisco, Cal. The convention then adjourned to meet at Livermore Falls in 1907.

MRS. ANNA ONSTOTT, Sec. pro tem.

#### Portland District

W. H. M. S. — The annual meeting of the Portland District W. H. M. S. was held at School St. Church, Saco, Me., May 2. The morning service opened with devotional exercises, led by Rev. J. B. Lapham. Mrs. Emma Freeman, in behalf of the Saco auxiliary, offered a few words of greeting, to which Mrs. Israel Luce responded, and Mrs. Sarah Palmer, the district president, made a few remarks. The convention was then organized and committees appointed, and reports were read which showed some advancement. An interesting letter was read from Miss Emma Randall from Pasadena, Cal. Mrs. Wentworth moved that a letter of thanks be sent Miss Randall, and that the letter be printed in the *Maine Deaconess*. Mrs. Fisher, district secretary of Young People's Work, gave an encouraging report. Mrs. McDonald, mite box and literature secretary, reported thousands of leaflets sold and given away. Mrs. N. W. Bass, national organizer, was introduced, and spoke of "Systematic Giving," in Mrs. Chase's absence. Mrs. Israel Luce, Conference secretary of temperance, spoke briefly. All the auxiliaries are asked to appoint a temperance committee, and send the name and address to Mrs. I. Luce, Old Orchard, Me. Mrs. Wentworth offered the noontide prayer.

The election of officers resulted as follows: President, Mrs. Sarah Palmer, South Portland; vice-president, Mrs. E. C. Chase, Portland; corresponding secretary, Mrs. Helen Ladd, Woodfords; recording secretary, Mrs. Callita Morse, Saco; treasurer, Mrs. G. R. Millward, Woodfords; secretary young people, Mrs. J. E. Fisher, South Portland; mite-box literature, Mrs. T. C. McDonald, Portland.

At 2 P. M. Mrs. G. R. Palmer called the meeting to order, and Mrs. W. F. Holmes led in devotions. Mrs. Helen Ladd read a very interesting paper upon "Our Unknown Indebtedness to the Mountain Whites of the South." Mr. C. A. Chadbourne sang, beautifully, "My King." Mrs. B. C. Wentworth gave an address upon "Twenty-five years of the W. H. M. S." Miss Jennie Emery sang, sweetly, a solo. Mrs. Leighton told of two girls helped by Congress St. auxiliary, one of whom is now a successful kindergarten teacher in the South. In the absence of Mrs. Benson, superintendent of the Deaconess Home, Mrs. Bass was asked to speak on "Deaconess Work," and did so. Kenneth Ramsey sang a solo. Mrs. Wentworth presented a letter, asking that a protest be sent to Senator Frye regarding the schools and reindeer in Alaska. A resolution was presented, asking for the law to protect our Christian Sabbath, also one in favor of a new Deaconess Home. Mrs. Onstott, in behalf of Portland District W. H. M. S., presented Mrs. Palmer a hand-made handkerchief from Porto Rico, sent by Mrs. Robinson and Miss Bancroft for the handkerchief bazaar.

### A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address MARK H. JACKSON, 34 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement true. Pub.

The evening session began at 7.30, with the president, Mrs. Palmer, in the chair. Rev. W. Canham led the devotions. Mr. Chadbourne sang a solo. Mrs. Bass gave another very interesting and instructive address that touched all hearts, after which Rev. G. R. Palmer pronounced the benediction.

MRS. C. E. MORSE, Rec. Sec.

### N. E. SOUTHERN CONFERENCE

#### Norwich District

Hockanum. — Rev. W. E. Kugler, entering upon his new field of labor, finds himself in the midst of very pleasant surroundings in this finely located parish. In the evening of May 16, the good people of the church and congregation, to the number of 50 or 75, invaded and took possession of the parsonage, and spent with the pastor and his family a very delightful evening. A huge May-basket, which was borne between two upon a staff like the grapes of Eschol borne by Caleb and Joshua to Moses and Aaron, enriched the parsonage larder to the extent of \$15 worth of the essentials of life. The spirit of good cheer pervaded all hearts, and the pastor and people with renewed zeal continue their efforts to help God, each other, and all the people.

East Hartford. — The church here has received well and cordially the new pastor, giving him and his family a hearty and well-attended formal reception. On Sunday evening, May 13, the recently elected officers of the Keith chapter of the Epworth League were installed by the pastor, Rev. W. E. Kugler. An interesting address was given by Rev. W. E. Keith, a former pastor, for whom the chapter was named and by whom it was organized nine years ago. The service was profitable and full of interest. Mr. Kugler, having this double charge of Hockanum and East Hartford, finds a large field and ample opportunity for hard work and large results.

Gurleyville. — The Ladies' Aid Society have recently furnished new carpets for the parsonage. May 6, after the sermon by the pastor, Rev. Frank Chamberlain, and reception of members — 1 by letter and 2 from probation into full membership — the sacrament was administered by Rev. E. F. Smith.

Neighborhood Meeting. — This meeting, including a dozen or more churches in the northwest corner of Norwich District, was held with Rev. and Mrs. George A. Grant in their pleasant home in Hazardville, Monday, May 14. The subject of the discussion was, "The Preacher's Present-Day Problems." Rev. W. S. MacIntire opened the debate, and was followed by all the brethren in a spirited talk on a subject of great practical value. Rev. W. E. Kugler was elected secretary and treasurer for the ensuing year, and Revs. J. H. Allen, J. B. Ackley, and W. F. Davis were chosen a committee on program. The next meeting will be held with Rev. and Mrs. Walter S. MacIntire in

## Hale's of Honey

### Horehound & Tar

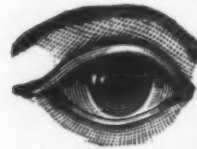
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Rockville, July 2 A collation ample and excellent was partaken of with manifest delight and satisfaction, prepared by our hostess, Mrs. Grant. The pleasant and well-furnished parsonage has on its walls fine specimens of art, the work of Mr. and Mrs. Grant, both of whom have given much attention to art both in study and practice. An interesting family of children call this their home. Mr. G. Ariel Grant, who has completed the studies of the junior year at Boston University, is now studying in the Eric Pope School of Art in Boston. He will probably enter the senior class of the University next fall and carry on his art and academic studies together. Mr. Grant has fine natural ability along the line of art, and will become an artist in fact as well as in name. Miss E. Olive Grant is a junior in Boston University. She has also taken a course and graduated in Dr. Douglass Graham's School of Massage, and has practiced some and successfully in Lynn. As a masseuse her outlook is full of promise. Miss Grant expects to return and finish her course at Boston University. Miss Edith E., the youngest in the family, will enter Mt. Holyoke College next fall. Mr. Grant has just entered upon the third year of a successful pastorate in a field in which he is deservedly popular.

Rockville. — On the 6th of May, 4 persons were received into the church in full connection, and 2 were admitted on probation.

Epworth League. — The annual convention of the Epworth League will be held in Willimantic on June 13. Arrangements are being made for a large and enthusiastic meeting, at which it is hoped that every chapter on the district will be represented. X. Y. Z.

#### New Bedford District

Bourne. — Rev. F. L. Brooks is to deliver the baccalaureate sermon to the graduating class of the high school.

Truro. — Rev. J. C. Burke has been so ill for some time as to require a nurse. He is believed to be now improving.

Vineyard Haven. — Mrs. Adah Wilkinson, widow of the late Wm. F. Wilkinson, whose home is in Sandwich, has been visiting her former home here.

Sandwich. — The vestries of the church were the scene of a pleasant gathering recently, when a supper was served by the ladies of the church and a reception extended to the new pastor, Rev. Henry W. Brown. The occasion was also made the 50th anniversary celebration of the organization of the Ladies' Aid Society. Presiding Elder Ward was a guest of the evening and stood in the receiving line, with Rev. and Mrs. Brown, Mr. and Mrs. Benjamin Irwin, Mr. and Mrs. P. T. Brown, Mrs. C. H. Chapouille and Mrs. Ezra Wright, one of the charter members of the society. After the supper Miss Grace W. Irwin was master of ceremonies, and addresses were made by Mr. Ward, Rev. M. R. Kerr of the Unitarian Church, Rev. G. H. Credeford of the Congregational Church, Mrs. J. R. Holway in behalf of the Epworth League, Mrs. Wright, the pastor, and P. T. Brown. A letter of regret from Rev. William F. Sullivan, pastor of the local Catholic Church, was also read. Solos were rendered by Jules J. Vodon and Miss Swanson of the local high school. The first quarterly conference of the church was held later in the evening.

Wareham. — Rev. Noble W. Everett, local preacher on this charge, passed to his reward, May 8 after three weeks of illness. He had a shock on Easter morning and gradually weakened to the end. The new bell is in place, and was rung the first time to call the people to a sunrise prayer meeting, twenty people responding. The bell has a sweet, rich tone and is very satisfactory. The cost was about \$485, and is the gift of Mr. L. W. Besse, of Springfield. This amount, with cost of repairing the belfry and hanging the bell, will make the whole expense some over \$600. There will be no debt. This church is having some encouragement in the work. The other evening there

were 28 in class-meeting; the average is 20. The first of May a Sunday-school was organized at South Wareham with 60 members.

Taunton. — The spring session of the Taunton Methodist Social Union was held on the evening of May 14 in Central Church. At 7 o'clock an excellent supper was daintily served by the ladies of the church. Two selections were sung by Miss Louise White; the quarterly reports were very satisfactory as presented by the secretary and the treasurer; and Warren A. Sanford did credit to himself and to the occasion in the Outlook. The address of the evening was by Rev. Wm. W. Guth, of Epworth Church, Cambridge, his subject being, "Eldad and Medad." The address was more nearly sermonic than any presented to the Social Union in recent years. The topic was well analyzed, original, suggestive, forceful, and was very much enjoyed. The speaker came to Taunton a stranger, where now he has many friends.

Taunton, First. — Wm. H. Thomas, twenty-two years a faithful and capable treasurer in this Sunday-school, has moved to New Bedford. He will be much missed by the Taunton church. The Epworth League of this church observed Anniversary Day with a profitable sunrise service led by H. D. Bryant, Y. M. C. A. secretary, a member of this church, and by a public evening service. The address in the evening was delivered by Rev. L. G. Horton, of East Greenwich Academy, and was especially appropriate and suggestive. All the officers of this League are young, unmarried people. Miss Gertrude Staples, the president, has large desires and plans, and is fortunate in the personnel of her cabinet.

Taunton, District S. S. Association. — The annual meeting has just been held in Broadway Congregational Church. The program was excellent and the attendance good. Nearly every Methodist pastor, and a good many of our teachers were present. Among the speakers were Rev. Dr. J. D. Pickles and Robert F. Raymond, Esq.

On the Island. — Rev. C. E. Delamater, of Cottage City, and Rev. F. L. Streeter, of Edgartown, exchanged pulpits for the Epworth League anniversary service.

Provincetown, Centre. — Rev. W. H. Allen gave a special address to young ladies the other evening, subject, "Better Not."

Yarmouth Camp ground. — Some of the brethren had a "Carpentry Bee," and great improvements to the property are reported, "without money and without price." Rev. H. W. Brown has bought the Dr. Mancoll cottage. C. H. S.

### VERMONT CONFERENCE

#### St. Johnsbury District

Cabot. — Quarterly conference was held here, May 12, in the midst of the first thunder shower of the season; but there were no storms above the horizon in church matters. The new pastor, Rev. Fred E. Currier, and his family were getting adjusted to their new environments — not an altogether easy thing after eight years continuously in one charge! The older son remains at Williamstown for the present to complete his work in the high school. A reception given to the new incumbents was said to have been so largely attended that it "filled the house from cellar to attic." Everything looks favorable for a prosperous year.

Marshfield. — This charge desired a pastor who should devote his entire time and shepherding talent to the local church and community. It being impossible in the dearth of men to gratify this desire, the people have very sensibly, and apparently with much cordiality, accepted a continuance of the arrangement of last year by which they are supplied from Cabot, though with a new man. The plan is, perhaps, the more satisfactory in that Rev. F. E. Currier holds the service at an earlier hour, commencing at 1 o'clock. This necessitates close calculation on the part of the pastor, who must reach here after the morning service at a point five miles away, but he is equal to it, and it allows the Sunday-school to be held at the usual hour, for most such schools in this section, namely, at 12 o'clock.

Painfield. — The presiding elder had the privilege of preaching to a large and attentive

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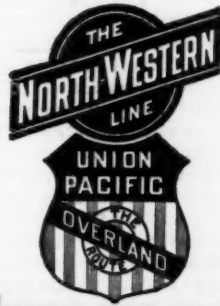
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audience on Sunday evening, May 13, the Congregational Church uniting with ours in accordance with the custom prevailing here. The condition of the roads traversed in the afternoon to reach this point from Marshfield would surprise some of the readers of the HERALD. Cautious driving was necessary much of the way, to avoid getting mired, or some other accident. At one point on the way a light two-horse buggy was discovered that had sunk into the clay mud so that the horses had to be taken off, the carriage pried out, and drawn to firmer ground by hand; and this about the middle of May! There is certainly scope for road-improvement in Vermont. Rev. I. P. Chase was found somewhat rested after the arduous campaign of the late winter which resulted in so many accessions to the church, but full of plans for further work. There is a movement on foot to inaugurate a better financial system here.

Williamstown. — The people had become so accustomed to think and speak of Pastor Currier during a term extending over eight years, that they perhaps dreaded a change in this particular. At all events, they avoided the necessity by securing a cousin of the former incumbent when the adjustment of the work re-

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quired a new man here. Rev. E. Ransom Currier has made a most excellent impression, and has taken up the work with a vigor that augurs well for the success of his pastorate.

**Woodbury.**—Rev. S. F. Cooley, who entered upon his labors here last November and who was reappointed for the current Conference year, has been unable to resume work as yet. After the adjournment of Conference he went to his home in East Peacham, feeling somewhat indisposed, and an attack of catarrhal bronchitis has kept him confined there since. All who know this earnest young worker will pray that he may speedily regain health and be able to renew his endeavor to garner, as he expresses it, "some sheaves from Woodbury."

**The Henderson Meetings.**—While a number of preachers from this district attended the meeting at Montpelier, our men in fact forming a large majority of those on the program, our special meeting was at Lyndonville. The notice was short, but Rev. William Shaw had made the most of the time available, and the results were very satisfactory. Rev. T. S. Henderson is the field superintendent for the General Conference Commission on Aggressive Evangelism, and from our experience with him appears peculiarly adapted to the position. He enters with earnestness and enthusiasm into the work, and his experience and general equipment can hardly fail to bring results. The meeting at Lyndonville was perhaps as satisfactory as the one at Montpelier, which will be reported by another, though there was wanting the opportunity for a work like that among the students at the Seminary. About twenty of the preachers of our district were present, besides some from other districts and those of other denominations; and it is to these that Dr. Henderson's line of work should be especially valuable. Various phases of the work were ably treated in papers and addresses by some of the pastors present, these being supplemented, illustrated and enforced by Dr. Henderson, who conducted a "school of methods," including a "soul-winners' class," which proved of great interest to all present and should result in more effective work on all our charges. This new agency for the promotion of successful evangelism should receive a hearty welcome in all our Conferences.

F. W. L.

#### Montpelier District

**Bradford.**—Rev. J. O. Sherburn, whose painful and lingering illness has been noted from time to time, passed peacefully to his reward, May 12, and the funeral was held in our church, May 15. A large delegation of preachers from various parts of the Conference were present, and many more signified their desire to come, but were prevented on account of railroad connections. A number of laymen from out of town were present, and a large audience of the townspeople gathered to pay their tribute of respect. The services were in charge of his pastor, Rev. J. A. Dixon. The ritual of our church was used. The pastor of the Congregational Church read the lesson from the Old Testament, and Rev. R. F. Lowe read from the New Testament. Presiding Elder Lewis, of St. Johnsbury District, offered prayer. Appropriate remarks were made by Rev. L. O. Sherburne on his home life; by Hon. H. M. Turner on his life as a citizen; by Rev. J. M. Frost on his life as a fellow Christian; by Dr. E. A. Bishop on his work for Montpelier Seminary; and by his presiding elder, Rev. W. M. Newton, on his work for the Conference and the work of the past year. Rev. J. A. Dixon spoke of his personal relation with him. One of the strongest men of our Conference has gone from us. Such men cannot well be spared.

#### A Fortune in Eggs

I get so many letters from my old home about preserving eggs, that I will answer them through your paper. I started in 1898 with \$36, bought eggs at 8c. to 10c. in summer, preserved them, and sold in winter at from 25c. to 30c. per dozen. I preserved eggs 12 years, and made \$30,000. My niece started in 1894 with \$10 which she reinvested each year with the profits, and now she has \$16,346 all made from \$10 reinvested for eight years. You can buy eggs from 8c. to 10c., and sell them from 25c. to 30c. Figure the profits yourself. To preserve them cost a cent a dozen. Any person can get desired information by addressing George E. Towns & Co., Fenfield, Pa.

**Union Village.**—At this writing it is expected that Rev. E. M. Rollins, of Springfield, Mass., will take up the work here and at North Thetford. The circuit is fortunate in securing a good man at such an early date.

**Henderson Meetings.**—May 13-15, Dr. T. S. Henderson was in Montpelier under the Evangelistic Commission. His meetings were of great profit to the people. Especially was Montpelier Seminary greatly stirred and the student body quickened. Several conversions were noted and plans laid for future work. He was at White River Junction, May 17-18, for the special purpose of meeting the preachers. Twenty-five preachers greeted him there. This was a very gratifying number. Sickness prevented three others from attending. The meeting was inspirational in the extreme. He aimed at the essential thing, and the consensus of opinion was that he hit it. Sane but enthusiastic, he was an illustration to the young men that common-sense and piety of the best type need not be estranged. The results will be seen more fully in days to come. It would be of the utmost profit to the church to set loose twenty such men in similar work.

**Rochester.**—One side of the church has been recently shingled, and arrangements are already in hand for the painting. This will complete repairs except some work on the barn, which will be done later. The Conference gladly advanced the estimate of Rev. W. E. Douglass a full \$50. Rev. J. O. Sherburn had here one of his most successful pastorates, and had been twice the presiding elder of the present pastor. A memorial service was held Sunday evening. Several laymen as well as the pastor and presiding elder paid tribute to the memory of this man.

**Bethel.**—The people are hopeful here. They have graded the church lawn and set out trees. An aggressive campaign is planned for the fall, and Rev. J. W. Miller can be depended upon to do telling work. An increase of \$100 was made on the claim of the pastor in addition to a "free donation" which is not to apply on salary. We are rapidly demonstrating our right to live here.

**Mechanicville.**—The wife of the pastor, Rev. M. H. Smith, has been seriously sick, but at last reports was improving.

**Barnard.**—The parsonage home was made glad by the advent of Helen Christene Daniels, May 14. Long life and great usefulness to this Methodist girl!

**South Royalton.**—April 8, 6 persons were received on probation. Since Conference a Ladies' Aid and a Woman's Home Missionary Society have been organized.

**Northfield.**—Mason, the youngest son of Rev. E. W. Sharp, has been seriously ill with pneumonia, but at last reports was improving.

**Quechee.**—The community here and at White River Junction were shocked to learn, May 22, of the death of Morris, son of Rev. H. M. Springer. A few days before he was kicked by a horse, and, although conscious to the last, he grew rapidly worse, and passed away on the above date. The sympathy of a large circle of friends will go out to the parents of this young man.

**Conference Minutes** are out, and, while they show no large things accomplished, they do show a more hopeful condition than has prevailed for some time. There is a net increase in probationers and full members. There was more money for Conference claimants. In benevolences the showing was as good, on the whole, as in former years. The apparent decrease of \$499 to Freedmen's Aid was more than made up by two gifts to that Society which the donors would not allow to be counted this year, although they had made similar donations in former years and they were counted. The decrease to the cause of Education—which means Montpelier Seminary—although greatly to be deplored, can be accounted for from the fact that Dr. Bishop has been devoting himself to the endowment during the last year, and the pastors did not keep the good pace set the year before. Too bad! Now let us get to work early and make this a better year. It can be done. Victory is in the air. Let us have a little holy daring!

W. M. N.

#### Contributions for San Francisco

RECEIVED BY CHARLES R. MAGEE

Danielson, Conn.,	\$ 9 20
Hopkinton, Mass.,	5 00
J. N. Smith, Empire, Me.,	1 00
First Church, Jamaica Plain,	9 00
Washington St., Newburyport,	25 00
St. Andrew's, Jamaica Plain,	24 00
First Church, Everett, Mass.,	42 00
Parkman St., Boston,	35 00
Upton, Mass.,	12 00
Barham Memorial, Boston,	9 00
Bridgewater, Mass.,	7 00
Arlington Heights,	1 88
A Friend,	1 00
Stanton Ave., Boston,	21 47
Piermont, N. H.,	3 00
Richmond, Maine,	10 00
Weston, Mass.,	4 00
Kennebunk, Maine,	13 00
First Church, Fitchburg,	32 17
People's Church, Boston,	54 00
East Douglas, Mass.,	6 50
Pearl St., Brockton,	16 00
Londonderry, N. H.,	8 79
Fairhaven, Mass.,	60 00
Plymouth, Mass.,	15 00
Exeter, N. H.,	5 00
Newton Highlands, Mass.,	15 00
Wareham, Mass.,	11 00
First Church, Fall River, Mass.,	100 00
Keene, N. H.,	30 00
Upham Memorial, Boston,	85 00
Egleston Sq., Boston,	6 68
Tremont St. Church, Boston,	61 00
Newton Upper Falls,	21 00
Franklin Church, Brockton,	15 00
First Church, Somerville,	122 00
Norwich Town, Conn.,	18 00
North Main St., Norwich, Conn.,	1 00
West Medway, Mass.,	3 00
Franklin, Vt.,	5 50
Mrs. N. W. Coolidge, Hancock, N. H.,	1 00
North Andover, Mass.,	15 00
Central Church, Lowell,	16 00
Garden St. Church, Lawrence,	66 50
Ashland, Mass.,	37 00
C. W. Foster, Bridgton, Me.,	1 00
South Hadley Falls, Mass.,	5 00
Woodstock, Vt.,	6 00
Franklin, Mass.,	20 00
Fourth St., New Bedford,	19 00
St. James, Manchester, N. H.,	34 55
South Framingham, Mass.,	47 56
South Framingham, for Chinese Missions,	17 25
Sheepscot, Maine,	2 00
Milan and Dummer, N. H.,	13 13
North Dana, Mass.,	6 11
South Athol, Mass.,	1 85
Enosburg Falls, Vt.,	50 00
People's Church, Newburyport,	20 00
Baltic, Conn.,	4 00
Baltic (Conn.) Epworth League,	4 00
City Point, South Boston,	6 00
Asbury, Providence,	32 00
Newton Upper Falls,	1 57
South St., Brockton,	32 00
Highlandville, Mass.,	43 50
Newton Centre,	106 30
Suncook, N. H.,	15 60
Auburndale, Mass.,	50 50
Flint St., Somerville,	53 75
Little Compton, R. I.,	13 00
Warren, Mass.,	32 05
Lake View, Worcester,	7 00
Littleton, N. H.,	26 00
St. John's, Manchester, N. H.,	3 70
Coral St., Worcester,	413 68
Mrs. Jackson, Westfield, N. J.,	5 00
Franklin, N. H.,	26 00
Italian Sunday school, Boston,	21 60
Raymond and East Candia, N. H.,	7 85
Natick, Mass.,	31 24
Epworth Church, Cambridge,	40 97
Wapping, Conn.,	8 00
A Friend,	1 00
Ware, Mass.,	19 00
Meridian St., East Boston,	40 00
Dighton, Mass.,	3 00
Peabody, Mass.,	16 00
Total to May 21,	\$2 367 40

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## CHURCH REGISTER

## HERALD CALENDAR

Norwich Dist. Pr. Mtg. at East Hampton, June 18-19  
Weirs Camp meeting, Weirs, N. H., Aug. 13-18

**BOSTON UNIVERSITY.**—Sunday, June 3, Baccalaureate service for the graduating classes of all departments, at St. Mark's Church, Brookline, 4 p. m. Sermon by President Huntington. Monday, June 4 School of Theology—Alumni Association (Alpha Chapter) at the Twentieth Century Club Room; social at 5:30 p. m., dinner at 6 p. m., followed by business session and toasts. School of Medicine—Meeting of the Alumni Association at Young's Hotel, at 6 o'clock; dinner at 6:30 o'clock; valedictory and faculty reception at the school building, East Concord Street, 7:30 o'clock. Tuesday, June 5, Meeting of the trustees of the University at 10:30 a. m., in the trustees' parlor. College Class Day exercises, Ford Hall, 2:30 p. m. School of Law, Class Day exercises, Isaac Rich Hall, 3 p. m. Alumni Association of the College of Liberal Arts (Epsilon Chapter), Jacob Sleeper Hall, 8 p. m. Wednesday, June 6, Commencement exercises, in Tremont Temple, at 10:30 a. m. Address by Hon. Samuel W. McCall, Representative in Congress from Massachusetts, followed by the promotion of candidates for degrees.

The University Convocation will meet in Jacob Sleeper Hall, at 3 p. m. Business meeting followed by addresses. The College of Liberal Arts will be represented by Rev. Elihu Grant; the School of Theology by Professor Samuel L. Beller, Ph. D.; the School of Law, by General Charles K. Darling, United States Marshal; and the School of Medicine by William H. Watters, M. D.

Reception by the senior class of the College of Liberal Arts, in Jacob Sleeper Hall, from 8 to 11 p. m.

**W. F. M. S.**—The Woman's Foreign Missionary Society of Springfield District will hold a Jubilee Convention at Shelburne Falls, Friday, June 8. Here the late Dr. Butler once preached, and it was here the Springfield District Association was formed ten years ago. Special reports from all the auxiliaries on the district will immediately follow the business session. Appropriate music will be given morning and afternoon. Miss Clara M. Cushman will give the address. Luncheon served by the Shelburne Falls auxiliary, 15 cents. Train leaves Springfield 7:15 a. m.

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**THE CLAFLIN UNIVERSITY** Quartet—Colored—that has charmed hundreds of audiences from Maine to California, will spend the Summer in New England in the interests of the endowment fund of the University. Engagements are solicited from churches, Epworth Leagues, Conventions, etc. Address,

MRS. PROF. J. E. WALLACE,  
Advance Agent,  
or, L. M. DUNTON, President,  
Orangeburg, S. C.

**W. F. M. S.**—The annual meeting of the New England Branch of the Woman's Foreign Missionary Society will be held in Asbury Church, Springfield, Wednesday and Thursday, Oct. 10 and 11, with preliminary meeting commencing Monday evening. Women, make your plans to attend!

**SUPPLY WORK WANTED.**—Rev. Fred B. Fisher, of Agra, India, a first-class preacher, desires to spend the summer near Boston. Communicate with Rev. Dillon Bronson, Brookline, or Rev. Fred B. Fisher, Muncie, Ind.

**WINCHESTER (N. H.) CENTENNIAL CELEBRATION, AND DEDICATION OF NEW PIPE ORGAN.**—The Methodist Episcopal Church in Winchester, N. H., will hold a three days' celebration of its centennial, June 10, 11, and 12. The last date will be the Manchester District Preachers' Meeting as part of the celebration. Banquet and concert, Monday evening. Former pastors and friends are cordially invited to be with us.

JOHN T. HOOPER, Pastor.

**ALUMNI BANQUET, SCHOOL OF THEOLOGY.**—The alumni of the School of Theology of Boston University, are anticipating a season of unusual interest at the Twentieth Century Club Rooms, Monday evening, June 4, on the occasion of the annual banquet and reunion. About 650 circular letters containing the convocation ballot and statements of general interest have been sent to widely scattered alumni, and replies are being received indicative of desire to be present. As the number will necessarily be limited to 100, those expecting to attend the reunion are requested to notify the secretary by Saturday, June 2. C. H. Stackpole ('91), president of Alpha Chapter, will serve as toastmaster, which is sufficient to assure a brilliant series of addresses from members of the faculty and visiting alumni.

A. M. OSGOOD, Secretary.  
35 High St., Charlestown, Mass.

**MONTEPELIER SEMINARY.**—Friday, May 25, 8 p. m., Prize debate. Tuesday, June 5, 8 p. m., Piano recital for graduates. Tuesday, June 12, 8 p. m., Musical recital. Friday, June 15, 8 p. m., Elocution recital, Fred E. Davison. Sunday, June 17, 10:30 a. m., Baccalaureate sermon. Monday-Tuesday, June 18-19, Examinations. Monday, June 18, 8 p. m., Commencement concert. Tuesday, June 19, 8 p. m., Prize speaking. Wednesday, June 20, 10 a. m., Class Day exercises; 2 p. m., Annual meeting of the trustees; 3 to 5 p. m., Art reception; 6 p. m., Annual meeting of the Alumni Association; 6:30 p. m., Annual Seminary dinner in Dining Hall. Thursday, June 21, 9:30 a. m., Graduation exercises.

**EAST GREENWICH ACADEMY.**—Thursday, June 7, 8 p. m., Recital by pupils of Music Department. Friday, June 8, 8 p. m., Dramatic Recital, "David Copperfield," by Leland Powers, Boston. Saturday, June 9, 8:10 p. m., Principal's reception to graduating class. Sunday, June 10, 2:30 p. m., Sermon before the graduating class by Rev. Marcus D. Buell, D. D.; 7 p. m., Conference sermon by Rev. Julian S. Wadsworth, A. M. Monday, June 11, 10:30 a. m., Annual meeting of corporation; 8 p. m., Recital by elocution pupils. Tuesday, June 12, 10:30 a. m., Annual meeting of board of directors; 8 p. m., Tennyson-Strauss recital, by Edward Brigham. Wednesday, June 13, 10 a. m., Prize-speaking contest; 3 p. m., Class Day exercises; 4-6 p. m., art reception; 8 p. m., Alumni Oration by Wm. L. Burdick, Ph. D., LL. B. (class of '78) Thursday, June 14, 10 a. m., Graduating exercises, with address by Rev. Charles L. Goodell, D. D., New York; presentation of diplomas by His Excellency, Gov. George H. Utter; distribution of prizes; 2:30 p. m., ball game, E. G. A. vs. Classical High.

**NEW ENGLAND DEACONES' AID SOCIETY.**—The June meeting of the D. A. S., which will be the last one of the season, will be held, as usual, in the Committee Room, 36 Bromfield St., Boston, on Tuesday, June 5, at 2 o'clock. Arrangements will be completed for the "Cycle of Time" Social, to be held about the middle of June.

ADELAIDE SLACK, Cor. Sec.

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**W. H. M. S.**—The regular meeting of the executive board, New England Conference Woman's Home Missionary Society, will be held in the Committee Room, 36 Bromfield St., Tuesday, June 5, at 10 a. m.

MRS. D. W. REID, Rec. Sec.

**MAINE STATE EPWORTH LEAGUE.**—The annual convention, which was to be held June 28 and 29, has been indefinitely postponed. This change was made necessary by the severe and continued illness of Rev. A. T. Craig, pastor of the church at Westbrook, where the convention was to meet, and our inability to secure another invitation, at this late date, from any other chapel.

S. L. PORTER, Pres.

Bangor, Maine.

**LASELL SEMINARY.**—Wednesday, June 6, 8 p. m., Senior reception. Thursday, June 7, 8 p. m., Studio reception; 7:45 p. m., Commencement concert. Friday, June 8, 8 p. m., Banquet of Literary Societies for the senior class. Saturday, June 9, 8 p. m., Exhibition Drill of Lasell Battalion; 8 p. m., Dramatic Recital, "If I were King," Mrs. Blanche C. Martin. Sunday, June 10, 10:45 a. m., Sermon before graduating class by Bishop Cyrus D. Foss; 8:15 p. m., Commencement evensong. Monday, June 11, 4 p. m., Organ concert, Mr. Henry M. Dunham; 7:45 p. m., Class Day exercises (cards necessary). Tuesday, June 12, 10:45 a. m., Commencement exercises, with address by Bishop William F. McDowell; 2:30 p. m., Business meeting of Alumni; 3 p. m., '54, '55, and '56 class reminiscences; 5 p. m., Golden Jubilee Banquet (cards necessary).

## OBITUARIES

On the edge of the world I lie, I lie,  
Happy and dying and dazed and poor,  
Looking up from the vast great floor  
Of the infinite world, that rises above  
To God and to Faith and to Love, Love, Love.  
What words have I to that world to speak,  
Old and weary and dazed and weak,  
From the very low to the very high?  
Only this, and this is all:  
From the fresh green soil to the wide blue sky,  
From Greatness to Weariness, Life to Death,  
One God gave we on whom to call,  
One great bond from which none can fall,  
Love below, which is life and breath,  
And Love above, which sustaineth all.

— Mrs. O'phant's Last Verses.

**Dunham** — Rev. Howard Cary Dunham, the oldest member of the New England Conference, fell asleep in Jesus, Jan. 21, 1906. He was born in Abington, Mass., Jan. 19, 1813.

His early years were spent in his native town, where he was converted at the age of nineteen, and united with the Methodist Episcopal Church. In 1838 he was admitted on trial to the New England Conference, at Bennett Street Church, Boston. After some twenty years of faithful service in the itinerancy, owing to an accidental fall, he became permanently superannuated. Although incapacitated for the full work of an itinerant, the following years were spent in blessed Christian ministries. During the Civil War he ministered, for more than two years, to the bodies and souls of our soldiers at the front, first as a hospital attendant, and later as an agent of the Christian Commission. The suffering and misery with which he came in contact in those days simply intensified his natural abhorrence of war, and thus helped to prepare him for his work in connection with the American Peace Society, which he began a few years later. For fourteen years, until his sight began to fail, he labored most earnestly in the interest of this noble organization at a time when it had few friends and was poorly supported. The American Peace Society has on its records this appreciation of his service: "His fine pacific spirit and untiring activity both as editor and lecturer contributed much to the steady development of the peace movement." Beside his editorial work for the peace publications, he was for many years a correspondent for both the religious and the secular press.

In 1844 Mr. Dunham was united in marriage with Eliza Anna Drew, of Plymouth, who, with both their sons, preceded him to the other world. His last years were spent with Mrs. Winnie Dunham, his son's widow, and his grandson and wife, who cared for him most thoughtfully and tenderly. In Winthrop, where Father Dunham had resided for more than forty-five years, he was revered and loved by every one who knew him. When he could no longer assist by his active efforts in the work of the Winthrop Methodist Episcopal Church, which was his last Conference charge, he gave to it his constant prayers. Notwithstanding his advanced age, his mind was clear to the last, and he maintained an unusually keen interest in all the world's activities, always rejoicing in all that tended toward the uplifting of humanity. Although he had been blind for twenty years, he bore this affliction and all the infirmities of old age not only with Christian fortitude, but with a positively triumphant spirit. His life and character could not possibly be summed up more fittingly, perhaps, than in the words of Dr. W. R. Clark in a personal letter to Mr. Dunham, in which he said: "Your record in our Conference is a noble one, winning the unqualified confidence and esteem of all your brethren. Your fidelity to the work of the itinerancy, the apostolic spirit in which you have received and filled all your appointments, the purity and simplicity of your character, your uniform urbanity and kindness in all your intercourse with your brethren, help us to higher ideals of ministerial life and endear you to all our hearts." And another, in writing of Father Dunham at the time of his death, said, without exaggeration: "In his translation, the saintliest, sweetest and

sanest soul that many have been privileged to know has passed on to his abundant reward."

J. E. WATERHOUSE.

**Haworth** — Mrs. Clarissa W. Haworth, wife of Rev. Thomas Haworth, was born in Bow, N. H., Sept. 22, 1820. When about five years old she removed with her parents to Lowell, Mass., where she spent the most of her life, and where she died, Jan. 6, 1906, at the advanced age of 85 years.

When thirteen years old she was converted at the home of Rev. Mr. Lovejoy, a faithful pastor, who was accustomed to hold prayer-meetings in his own house. Shortly afterward she had the great joy of winning her father to the service of Christ, thus demonstrating the genuineness and earnestness of her childhood's Christian experience. She early became an active worker in the church. Genial and cheery by nature, she made many friends. She was full of sympathy with those in sorrow or distress. She spent much time and effort, in the days of her strength, in devising and executing plans for the relief of the poor. For a number of years, in her prime, she was a nurse of such skill as to attract widespread attention, and her services were largely sought, in critical cases, by the best physicians and surgeons. For two years she was the efficient matron at Tufts College.

Mrs. Haworth was three times married. By the first marriage she had two children, both of whom died of consumption, leaving her greatly bereaved. Nov. 7, 1887, she became the wife of Rev. Thomas Haworth, a local elder, widely known in Lowell because of his long term of thirty years of service as chaplain of the county jail, and greatly appreciated in the city and loved in the church for his Christian integrity and warm, brotherly, evangelistic spirit. Together with her husband, Mrs. Haworth has in these later years been deeply interested in the cause of Christ and in the work of Worthen St. Church. She delighted in the services of the house of God. So long as health permitted she regularly attended upon the ministry of the Word, and faithfully participated in the privileges of the social means of grace. For a considerable time she was able to make her way to the house of God only with great infrequency, and, later, not at all. But with great good cheer and freedom from complaint she accepted her lot. She did not lose her confidence in the goodness and love of God.

It has been a benediction to the pastor to call at the home of the aged couple, Father and Mother Haworth. Their cheerful and uncomplaining spirit, despite the infirmities and sufferings incident to old age and ill health, have been an inspiration to faith and courage. In her last illness Mrs. Haworth found great consolation in her Christian faith. She confidently affirmed her trust in her Heavenly Father and His sustaining grace. Her aged husband, bereaved indeed, is nevertheless proving the Divine promise: "My grace shall be sufficient for thee." He is tenderly cared for in the home of his son, Mr. Charles Haworth, at Holyoke.

ERNEST P. HERRICK.

**Flanders** — Mrs. Mary M. Flanders, widow of Rev. Christopher P. Flanders, of the Vermont Conference, passed away, at Brookfield, Mass., Saturday, May 5, 1906. She had made her home with the family of William F. Gibson after the death of Mr. Flanders, nine years ago, and, since the death of her daughter, Mrs. Gibson, in 1901, she had taken her grandson, Theodore Gibson, under her faithful care.

Mrs. Flanders was the daughter of Pliny and Cynthia J. Barrows, of Windham, Vt., and sister of the late Rev. Justin S. Barrows, of Brookfield. After her graduation from the seminary at Springfield, Vt., she was a teacher in the school for some time, and then, for a few years, taught in Ohio and Illinois under the principalship of Rev. A. M. Wheeler, now of Methuen. After her marriage she went to Passaic, N. J., to take charge of the Passaic Institute with her husband, who was principal of the school. Later, as pastor's wife in the Vermont Conference, she resided at Bellows

Falls, Wardboro, Weston, Jamaica, Barnard Hartland, Guildhall and Danville. Upon the failure of Mr. Flanders' health, he was compelled to seek work near the coast, and their residence, until his death in 1897, was at North Truro, North Tisbury, and Bryantville, Mass., in the New England Southern Conference. Her home subsequently has been at Wilbraham, New Rochelle, N. Y., and Brookfield. She was a successful teacher of mathematics, and her earnest work as a pastor's wife endeared her to the hearts of many friends both in Vermont and Massachusetts. But the crowning work of her life has been the tender, loving watchcare over her little grandson, for whom she had taken his mother's place, and whom she loved with a mother's love.

The immediate cause of her death was chronic nephritis, which had been undermining her strength for some time, but which assumed a very acute form at last, and her final illness was of two weeks' duration. Burial took place at Brookfield, May 8.

**Stanford** — Mrs. Hanna Maria Stanford was born in Milford, Mass., June 18, 1818, and died at her home on East Main St., Milford, in the neighborhood where she had lived her long life of 87 years. She was the wife of Joel Stanford, who died, Aug. 19, 1885.

Mr. and Mrs. Stanford, with their daughter Minnie, united with the Methodist Episcopal Church in Milford in 1858. Mrs. Stanford was for many years an active and honored member of the church. She, like her daughter, never thought three quarters of a mile too long a walk to take to attend any service of the church in almost any sort of weather, until old age and infirmity made such a journey out of the question. She continued about the active duties of her home until almost the last moment, and even then did not think she was sick enough to go to bed, and thus died sitting in the old arm chair in which she had rocked her baby — the same chair in which her husband had been rocked when he was an infant in the arms of his mother. She had her wish — that she might go home without a long illness and without being a burden to others.

T. C. W.

**Drew** — Mrs. Betsy A. Drew, wife of George A. Drew, was born, June 26, 1846, in Northbridge, Mass., and died in Milford, April 10, 1906.

Mrs. Drew was the daughter of Fidelia and Oliver Rose, and was the last of a family of eight. When but three years old she moved with her parents to Bragville, and three years later to Milford. In 1866 she and her older sister bought the old homestead where the Webb quarry is now located. She was married, Sept. 20, 1869. She had three children, all of whom are living.

Twenty-five years ago she went through a severe surgical operation, and was ever after an invalid and sufferer. Mrs. Drew, before her marriage, was a member of the Congregational Church, but united with the Methodist Church when she became the wife of Mr. Geo. A. Drew, who was then, as he is now, an active and earnest member of the church in Milford. Mrs. Drew was a quiet, unassuming Christian lady, and whenever her health was such that she could be brought to some special service or social gathering of the church she lived upon it for weeks afterwards, as she did upon the cottage meetings held in her home.

She has gone to her reward, and the dark mystery of suffering for her has been solved. She is among those who have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

T. C. W.

**Lawrence** — Mrs. Annie D. Lawrence was born in Sutton, June 12, 1823, and died in the little cottage on East Main St., Milford, where she had lived for fifty-five years.

The latter part of her life she lived alone and cared for her own home and property. Her life was full of trial and burden-bearing, some features of which may account for the fact that although a faithful attendant upon the Metho-



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dist church during her life, she was never a member. Life was a battle, and she fought it as best she could. In my last conversation with her she spoke of her own shortcomings, but said that she had hope and comfort in Jesus Christ. T. C. W.

**Leland.**—Mrs. Phebe A. Leland was born in Milford, Mass., June 20, 1820, and died in Milford, at the home of her daughter and son-in-law, Mr. and Mrs. C. F. Wilkinson, Sunday, March 4, 1906, after having been an invalid and much of the time a sufferer for twenty-five years, during which time she was tenderly cared for by her daughter, Mrs. Wilkinson.

She was converted in her youth and united with the Methodist Episcopal Church in 1858, having been a member more than a half century. She was a devout Christian, believed in prayer and the Word of God, and availed herself of the blessings that may be derived from both. No matter how often the pastor called, she always asked him to offer a prayer.

In 1844 she was married to Abner A. Leland, who, when the Civil War broke out, responded to his country's call and went to the front. While writing in his diary at the battle of Gettysburg he was killed by a bullet from the rifle of a sharpshooter. Thus Mrs. Leland was left alone to win a livelihood for herself and four small children, which she did bravely and well. These all still live to do honor to their devoted mother and to revere the name of a patriotic father. T. C. W.

**Saunders.**—James B. Saunders, a plain Christian gentleman, a member of Griswold Methodist Episcopal Church, Griswold, Conn., was born in Voluntown, April 9, 1819, and died—no, was translated—at Griswold, Sunday morning, as the church bells were ringing, April 8, 1906, aged 77 years lacking one day.

In 1849 he was married to Mary A. Montgomery, of Plainfield, Conn., who lives to cherish his memory. Two children were born to them, both dying in early life. How his face shone when he thought of meeting the little girl who bade him "good by" so quietly many years ago.

His trade was carriage-making, and he put his religion into his every day work. His shop was a place of applied Christianity. In Norwich, New London, Groton, and then in 1886 to Griswold again, his record for faithful work in shop and church and Sunday-school is unbroken. In Groton his factory turned out carriages that were in demand all through the West.

Paralysis checked his activity in later life. In years of reflection and waiting he was gentle, loving, whole-hearted, seeming gradually to mature in spirit and character in readiness for God's company. We shall see him again. O. H. GREEN.

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#### Editorial

Continued from page 680

what I can;" and generously encloses \$7. This, added to the Congregational lady's check for \$50, will gladden the heart of Rev. Robert Johnson in his far-away field.

Senator Lodge, all through his distinguished senatorial career, has been pressing for an educational test for arriving immigrants. His efforts were crowned with success when the Senate, on May 23, passed the Dillingham bill, which carries an amendment providing for such a test. It is estimated by Senator Lodge that if this amendment had been in force the past year, it would have kept out 200,000 undesirable immigrants. This may be an exaggerated estimate. The difficulty arises in applying such a law. But if passed by the House, it will certainly very considerably reduce the bulk of immigration while improving the quality.

The Presbyterians believe in the fall of man, and therefore the downward precipitation of the commissioners to their General Assembly at Des Moines, the other day, by the collapse of a frame structure on which they were seated while having their pictures taken, need not have astonished them. Fortunately, only some five or six of these falling Presbyterians were seriously injured. The moral is, to build all "temporary structures" with something less of the ephemeral and a good deal more of the substantial about them. Beware of the light carpentry, either of literal lumber or of character construction, which cannot stand the strains of life and the tests of time.

There is a certain largeness which ought to go with wealth, and a kind of narrowness which seems to be the fate of the poor. According to the observations of a Scottish school inspector, while the English vocabulary of a slum child of five numbers only two or three dozen words, an average middle-class child of the same age commands one thousand words. In view of such facts as these, we might say that education is a class as well as a class room matter. It becomes strictly a question of how much English you can afford to use. Unfortunately one cannot be sure that even the three dozen words the slum child uses (to put it at the maximum amount) are wholly choice, for some of them are probably expletives.

The indications are that "ragging" among the younger officers of crack British regiments will be stamped out as

relentlessly as hazing was suppressed at West Point. The British War office is thoroughly committed to this policy, and the stern punishment recently meted out by an Army Council to the officers engaged in a disgusting "ragging" episode at Aldershot shows that even precedent, which is so strongly entrenched in British Army practice, cannot stand against the march of public opinion. There are other means at hand of getting rid of unworthy officers than "ragging." Hereafter it will not be in the power of subalterns to weed out the British Army by rough-and-ready processes of petty persecution.

The relations between the Czar and the Douma are decidedly strained. The Douma wants to control taxation, and also demands the right of access, by delegation, to the Czar. The Emperor, however, refuses to see any delegation — since a delegation might conceivably embrace the whole Parliament — and maintains an attitude more "correct" than politic. Meanwhile there are rumors of a conspiracy against the Czar in the interests of a military dictatorship with General Trepoff at its head. It is to be hoped that saner counsels will win the day in Russia, and that the present Douma will prove itself to be not a pretence, but a power.

Ecclesiastical bodies must have their fun with their serious business. The commissioner who nominated Dr. Hunter Corbett, the veteran missionary to China, for Moderator of the Presbyterian Assembly, mentioned among his qualifications the fact that he had been "able to quell a Chinese mob." This statement commended itself to the Assembly as a distinctly humorous suggestion, under the circumstances. We do not know that we have ever seen an ecclesiastical assembly that was a mob, or even in danger of becoming a mob; but there have been gatherings of the sort which so lacked in restraint and courtesy as somewhat to scandalize the secular press, which is always hypersensitive regarding the proper decorum to be observed by religious men and bodies.

#### Monumental but Perennial Volumes

THE fourth edition of Dr. H. C. Sheldon's "History of Christian Doctrine" has just been published by Eaton & Mains. This "History" has been circulated to the extent of 2,400 sets; but it has by no means rendered the service to the Methodist ministry which it is capable of rendering. It could be profitably studied by the younger ministers, and used as a work of reference by the older ones. For purposes of quick reference it has special adaptations on account of the orderly arrangement of the subject matter, the running titles at the top of the pages, and the full indexes. The "Index of Authors," it may be noticed, contains about 900 names. The following opinions are significant:

"The work exhibits great industry and broad learning. It is a compact, scholarly, and clear presentation of the movement of Christian thought from the birth of the Christian theology to its latest phases." — *Christian Advocate*.

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ent, yet rings so true." — *Central Christian Advocate*.

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Dr. Tigert of the *Methodist Quarterly Review* (just elected Bishop) commends the volumes at length, saying: "These volumes are among the most worthy monuments of our Methodist scholarship." And comparing the work with other American treatises on the same theme, he pronounces it "incomparably the best."

#### New York Plant to Remain

THE *Christian Advocate* of May 10 treats comprehensively and fairly the action of the General Conference Commission on the Book Concern — especially the last meeting at Buffalo, which appears in the official statement made by Dr. J. R. Day, president of the Commission, as follows:

"The Commission on Unification of the publishing interests of the Methodist Episcopal Church agreed unanimously:

"That the manufacturing plants shall remain as now at New York and Cincinnati.

"That the management shall be unified under one General Publishing Agent, with two assistants.

"That the business shall be classified according to the demands and best facilities of the respective plants, and that duplications shall be eliminated as far practicable, and the accounts shall be unified.

"A committee comprising W. W. Evans, E. M. Mills, Geo. F. Washburn, R. A. Booth, H. H. C. Miller and J. E. Annis was appointed to confer with the Publishing Agents as to the best classification of the work of the two plants under one management, to the end that the greatest possible economy and efficiency may be secured, and to determine such classification and such unifying of the accounting departments as in their judgment will best serve the entire publishing interests of the church; also to make any further practical suggestions that may occur to them for the conduct of the unified business, and report to a subsequent meeting of the Commission."

We heartily agree with the *Advocate* when it says:

"It would be a serious disaster to Methodism in this metropolis and to the morale of Methodism on this coast to remove the Book Concern as an entirely and a manufacturing centre from this city. It is a landmark wherewith no comparison can be made in our history. For more than one hundred years it has been a monument of early Methodist energy and determination. It, more than anything else, was the first visible proof that Methodism had resolved to defend itself by its own literature against the assaults of religionists who did not understand its spirit or approve its doctrines, and against the attacks of infidels and atheists, and that it intended also to educate its own people so that they could defend themselves."

Of the possibilities of minor changes connected with the retention of the plant, the *Advocate* states:

"Whether the manufacturing plant should be retained in the building at 150 Fifth Avenue, or removed to some accessible and less expensive location in the city is a question of importance, and personally we are much gratified to perceive that so large a committee, of which five are business men of large experience, are appointed to confer with the publishing agents as to the best classification of the work of the two plants under one management, and also to make any further practical suggestions for the conduct of the unified business. According to the action of the General Conference, when the Commission shall have fully outlined and determined the plan, the strictly business part of putting it into operation devolves upon the Book Committee. The action of the General Conference requires the continued employment of the four Agents which it elected, until the close of the quadrennium."